

AN
IMPARTIAL AND EXPLICIT
SUPPLEMENT
TO THE
LIFE OF MATHETES:
WITH SOME FURTHER ^K
ELUCIDATIONS
OF THE
DOCTRINES OF GRACE
AND
CHRISTIAN EXPERIENCE.

"My Heart shall rejoice, even mine." *Prov. 23. 13.*

Thy way is rough, and yet thy way is right,
Thy Lord will help thee in his Cause to fight.
Secure beneath the penopply Divine;
In Armour bright thy ransom'd Soul shall shine.
Pretended Friends have aim'd to wound thy Heart;
And Household Friends in that have born a Part;
But each Appointment came to do thee good,
To make thee joyful in thy Saviour God.

L O N D O N:
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THE BRITISH MUSEUM

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"We speak that we do know, and testify that we have seen." John, Chap. 3. ver. 11.

Mistaken Shepherds they have prov'd severe,
Of censure Rash it's plain the Guilty are
Condemning *Truths*, they do not understand;
From *legal Zeal* which comes from *Goodwin-sand**.
But thou MATHETES, trust in Christ thy Lord,
Whose Love and Grace and blessed faithful
Word

Shall bear thee up in all thy Trials great.
For in him thou art *blest*; in him *compleat*.
Each barbed Dart shall lose it's bainful aim.
And thou thro' Chrystal Truth shall brighter
Flame,
And glory in thy great Redeemer's Name. }

"And there is a Friend who sticketh closer than a Brother." Prov. Chap. 18. ver. 24. *"Even a Friend that loveth at all Times, who was a Brother born for adversity."* Prov. Chap. 17. ver. 17.

* Alluding to Mr. John Goodwin's *Aphorisms on Justification*, which contains the very *Essence* of *Arminianism*.

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P R E F A C E.

BELOVED and REDEEMED of the Lord, who are acquainted with the Truth as it is in Jesus, Necessity is laid upon me once more to appear as an AUTHOR. First; To satisfy the earnest and affectionate Solicitations of many of my experienced Friends who cannot drink the Waters fouled with the Feet of unskilful Teachers. Secondly, Perceiving that my views of Truth (set forth in the LIFE of MATHETES) have been ungenerously misconstrued through the darkness of their understanding and latent workings of Prejudice;

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judice; I judged it expedient to write the following explicit Supplement as a further Demonstration of my invariable Attachment to those DOCTRINAL and EXPERIMENTAL TRUTHS set forth in the LIFE of MATHETES. I am fully convinced that a MINISTER or AUTHOR, who is Evangelically taught will meet with Indignity and unmerciful Censures from GOSPEL PROFESSORS and MEN-MADE MINISTERS*, who are unskilful in the Word of Righteousness, however, I am happy to say, "*None of these Things move me.*"

* I make a Distinction between the Ministers of the Lord Jesus Christ, and Men-made Ministers; likewise between an experienced Christian and a mere Professor. The latter is the most despicable Character, the former the most amiable.

In

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In the preceeding SUPPLEMENT which is principally a DESERTATION on the glorious DOCTRINES of GRACE, I have faithfully born Testimony against the modern Way of what is (ignorantly) called GOSPEL PREACHING, when it is obvious to those who are blessed with the hearing Ear, and seeing Eye, that their Trumpets give an uncertain Sound. With pleasure I can say that my Lord has preserved me by his Spirit and Power from "*Triming my Way to seek Love.*" My invariable and arduous Desire has been, and still is, that I may be zealous for the Truth so far as my heavenly Father has made it known to my Soul by his infallable Spirit, through the only MEDIUM CHRIST JESUS. If I am appointed to preach or write in Defence

of the precious Gospel; "*I Wish to know no Man after the Flesh,*" but impartially to attend to that grand ARTICLE, *viz.* "*He that hath my Word, let him speak it faithfully.*" Emoluments offered, or Subscriptions withdrawn on account of my Openness respecting my views of the Gospel, gives me neither Pleasure nor Pain. I am comfortably satisfied with all the Appointments of my Covenant God, and Compassionate Father in Christ Jesus. "*Bread I know shall be given me, and my Water's shall be sure.*"

A Subject of grace who has an experimental Acquaintance with the Truth as it is in Christ, has certainly an incontestable Right to communicate with confidence and humility those Things which God has made manifest to him agreeably
to

to John's Declaration, "*For the Life was manifested, and we have seen it and bear Witness.*" 1. John Cha. 1. v. 2.

Some have avered that my Narrative wants Politeness, that the Language is Inelegant, Positive, full of Invective of a persecuting Tendency, and unbecoming the Gentleman and Christian. I think the Impartial and Judicious who have minutely examined its Contents, will acknowledge that they cannot see any thing of the Kind throughout the Composition. If exclaiming against Antichristian Sentiments, and aiming to explain the Beauties of sound Divinity be deserving of Reprehension; verily I am such an Aggressor; and if such Conduct constitutes me vile, I must say with David, "*I will be yet more vile*"

vile then thus, and will be base in mine own fight." 2. Sam. Chap. 6. v. 22.

Openness of Spirit and Faithfulness of Expression cannot with propriety be construed Rudeness. Paul, a Servant of Christ, was one who was truly wise in real Divinity, also in human Erudition; yet we find him using the greatest Plainness with his Brother Peter, at Antioch, there "*He withstood him to the Face, because he was to be blamed.*" Gal. Chap. 2. v. 11.

Prior to my NARRATIVE being printed I sat down and counted the Costs, and was fully persuaded it would not meet with a cordial Reception by those Professors who are inimical to the sovereign Predeterminations and irreversible DECREES of JEHOVAH. I have not employed my Time and Thoughts in
order

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to be a MAN-PLEASER, for if that had been my Motive it would have been an Evidence that I did not belong to Christ; and yet it is my invariable aim to please all REGENERATED MEN. to their EDIFICATION, if such be the WILL of GOD.

In the Work before you I have attempted a more explicit Elucidation of the Doctrines advanced in my Narrative,

With superlative Delight, I am helped to glory and rejoice in my views of TRUTH, which now are spread before you for your impartial Consideration. The glowing and ardent Wish of my Soul is, that the Holy Comforter by his gracious and powerful Emanations may be pleased to help all your Views of
Covenant

Covenant Love to emancipate you from all will Worship and legal Slavery, and cause you to know the Sweetness of those precious Words, (viz.) "*Arise and shine for thy Light is come and the Glory of the Lord is risen upon thee.*" Isa. Cha. 60. v. 1.

In my public Ministrations as well as in my Writings, I have been helped to keep from any thing beneath the Dignity and Glory of pure Religion; neither have I affected a sublimity of Diction above my Comprehension. I can further declare to the Glory of God that I live under a conscious Sense of my own Imbecility, and look with Indignation and Abhorrence on my vile Nature; but as a new Creature in Christ, I can speak with fiducial Confidence that

that through Grace, "*I know that I am passed from Death unto Life.*" Also that I have "*Received the Spirit which is of God; that I might know the Things that are freely given me of God.*" 1. Cor. Chap. 2. v. 12. I therefore see that there is now no Condemnation to my Soul which is in Christ Jesus, neither can I ever be brought into Condemnation by that Law which my GLORIOUS SURETY has HONOURABLY FULFILLED. I am therefore comfortable in experiencing that Law of the Spirit of Life in Christ Jesus hath set me free from the Law of Sin and Death. My Lord by the Power of his Spirit has brought me into Liberty, not the Liberty of a Libertine, but the Liberty of a SON, and a SAINT. I now feel what it is to love the Lord with superlative Delight! and
to

to nauseate all Uncleaness, and to glory
in the Purity of God's Ways, and I
find that my habitual Cry to my dear
Redeemer is,

Now enlarge my understanding,
In the Mysteries of thy Word;
And by Faith may I be living
On thy Fulness, O, my Lord!

Scripture, Observation, and Experience
fully demonstrate that there are Babes
in the Ministry as well as in Christian
experience. When I take a retrospec-
tive View of my experience in my Non-
age and of my Zeal for TENETS, which
I now see and openly acknowledge were
injudicious; I am filled with unfeigned
Gratitude to my heavenly Father for
granting me further Illuminations, and
a greater

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a greater Acquaintance with the Soul enriching and precious DOCTRINES of GRACE. When I was first called by Grace, I only "*Saw Men as Trees walking.*" The Weeds of Ignorance were my Drapery. I then viewed Things through a dim and UNCERTAIN MEDIUM, nevertheless I am fully satisfied that my Soul was then Regenerate; but the Time of Pentecost was not fully come, (i. e.) to have a comfortable View by Faith of my INVIOLEABLE UNION and COMPLETENESS in CHRIST. I had read the Scriptures of Truth with thoughtful Deliberation instant in Season and out of Season; but did not comprehend the true Meaning of the Words of Wisdom, for the Time was not come in which I was to receive further Views of the Glory and Purity of Gospel and EXPERIMENTAL TRUTHS.

The

The blessed Redeemer in the Days of his public Ministrations "*Taught his Disciples according as they were able to bare it,*" for he said unto them, "*I have many Things to say unto you but you cannot bare them now.*" My Soul is delighted with the Wisdom of my Lord and Redeemer, who has the "*Tongue of the Learned,*" and knoweth how to explain Words of Wisdom. He is the INTERPRETER of of his FATHER'S COUNSELS, who hath said for our great Consolation, "*I the Lord teacheth thee to profit, and leadeth thee in the Way, in which thou shalt go.*" The two Disciples that were going from *Jerusalem to Emmaus*, were much beclouded in their Understanding respecting the WAY and NATURE OF SALVATION, and yet they had preached the Gospel in a Degree from place to place, but when
Christ

Christ joined them in their dejected Frame of Mind, “ *Then he opened their Understandings* * *that they might understand*

* I once saw an Account respecting a noble Personage who had an only Son, which Son signified to his illustrious Parent his desire to make the Tour of *Europe*. The Parent highly approved the Intention of his Son, well knowing that Observation on Men and Things is a useful *Preceptor*. Preparations being made for the young Lord's Journey the venerable Parent advised him in the first Place to make the Tour of England; and that his first Journey should be to the ancient City of Canterbury, to which the Youth acceded. After he had spent a few Days with some *illustrious Families* he returned again to his Father. A Conversation took place respecting the Situation of the City, its Antiquity, its Constitution, Endowments and Commerce; but lo!—the Youth was a Stranger to the Subject. The *venerable Sire* desired his Son to go again to the City and continue there till he became capable of giving a specific Definition of its Antiquities, Laws, &c. Servants in the Lord's Vinyard are progressively instructed in the deep Things of God. They are set forth as Labourers, Pilgrims, and Watchmen, they are to go round about Zion and count her Towers and to mark well her Bulwarks, &c.

the Scriptures," which had been fulfilled respecting himself, as the VICARIOUS SACRIFICE and Righteousness of his People, nevertheless the Day of Pentecost was not fully come respecting their QUALIFICATIONS for the Work of the Ministry, the Lord appointed them to tarry at *Jerusalem*, till they received Power from on high, (viz.) greater Illuminations into the glory of *Covenant Transaction*. It is obvious that the *Disciples* of Jesus, were gradually *illuminated* and *instructed* in the deep Things of God, according to the Predeterminations of infinite Wisdom, for unto them it was " *Given to know the Mysteries of the Kingdom of God.*" As I am now Sitting under the Shadow of my Lord with great Delight, and find his Fruit sweet unto my Taste, I do, with ardent
Desire,

Desire, humbly and affectionately entreat you who are Lovers of Jesus to give the following Supplement a thoughtful and impartial Reading. The Design of the Proceeding is a further Elucidation on the permanent Glories of the finished Work of the ALMIGHTY REDEEMER. In the grand Counsel of Covenant Transactions (with superlative Delight) I view all the Works of *Jehovah* (by an *emanant Act*) most gloriously *finished*. I likewise view the Wisdom, Power, and Providence of Infinity working by the unfrustrated Emanations of the eternal Spirit all Things predetermined before the Foundation of this terraqueous Globe. It is obvious to me that in the Covenant Compact *Jehovah* willed all the Changes of his Children respecting their Frames of *Mind*, as well as their

Vicissitudes in Providence, but at the same Time I view with Soul Pleasure that my *Almighty Lover* can never Will a Change in himself, “ *For he is of one Mind.*”

Beloved in the Lord, it was my desire when I wrote the Life of MATHETES, to avoid *Prolixity*, and *Tautology*, and I have aimed at Precision in what I have spread before you in the following Pages. I trust I have been helped to preclude every *Particle* of *Arminianism* and Atom of Legality. In what I have wrote I am not conscious of being under the Influence of any created Being. On the contrary I found my Soul under the sweet Influence of those *Redolent Truths* set forth in my NARRATIVE and the following

SUP-

SUPPLEMENT. I trust my Lord hath preserved me by the Power of his Spirit from "*Darkening Counsel with Words without Knowledge.*" This one Thing I can truly say with Heart-felt Joy, (viz.) That in all my Ministerial Labours mine Eye, hath invariable been to the Glory of *Jehovah* and the Comfort of the precious Sons of Zion (who are compared to fine Gold) and termed *Jewels* and peculiar *Treasure*.

When I printed the Life of MATHETES at the Request of many valuable and judicious Friends, (who have a Nature given that "*Could not leave the pure Snow of Lebanon which comes from the Rock in the Field,*" Even the ALMIGHTY REDEEMER.) I addressed my Narrative to Mr. Thomas Davis, a Labourer in a

Vinyard at Reading, in Berkshire, one with whom I had been in the Habit of Friendship for some Years, and I did think there was a Similarity in our Views and Conceptions respecting the *glorious* and *momentuous* DOCTRINES of GRACE, but in a little Time after my Work was printed a Performance of Mr. *Davis* appeared against *Mathetes's Narrative*.

The Fruit of my former Labours I dedicated them to the *Eternal Lover* and *Redeemer* of my Soul; and with unfeigned Humility spread them at his Feet under the sweet Influence of of the *Holy Comforter*. The following Work which I have intended as a *Supplement* to the Life of *Mathetes*, I affectionately Dedicate to the *Spouse* of *Christ*, as a true Demonstration of my Love to her,
being

being delightfully satisfied that she is for ever bound up in the *Eternal Life* and *Love* of her *Lord* and *Bridegroom*.

Beloved in Christ, I have no Expectation that the following Work will be cordially received amongst *Professors*, nor yet by the Children of God who as yet only "*See Men as Trees walking*." I expect the Mouth of *Ignorance* and *Malvolence* will be opened against me wider than ever, but they can do no more than what they are appointed to do; hence it is as clear as a Sun-beam that all Things are now working together for good to those who are truly the Recipients of Grace. I feel Thankfulness in my Soul to my precious Christ for all the kind Intimations of his Love and for his holding me up by his Almighty Power in the

Midst of all my complicated but *appointed*
Tribulations.

O Lord! I wait to feel thy Gales Divine,
I wait to feel thy Glory on me Shine
With bright effulgent Rays of Grace and Love!
I long to mount with Joy to Things above.

The Lord make the following useful
unto all who are Lovers of the precious
Lamb of God!

I am, with unfeigned Pleasure,
Your's in the Truth,

MATHETES.

Red-Cross Street,

London.

DEDI.

DEDICATION
TO
HEPHIZIBAH
THE
SPOUSE OF CHRIST,
BEING A
SERIES OF LETTERS
BY WAY OF
SUPPLEMENT
TO THE
LIFE OF MATHETES.

HOPING THE HOLY BRIDEGROOM WILL MAKE
THEM SALUTARY AND CONSOLATORY.

Our Great ALCHIMIST makes each *bitter sweet*,
To all who sit like MARY at his Feet;
Tho' *Thorns* and *Bryers* pain us all our Way,
Our Souls at last shall see a *cloudless Day*;
Our *Anchor's* cast within the *Vail of Rest*!
Impelling Waves will house us with the BLEST!

DECLARATION

HERBERT A. HARRIS

2200 E. 1st Street

Seattle, Wash.

September 1st

1918

I hereby certify that the above is a true and correct copy of the original as the same appears in the records of the Department of the Interior.

Very truly yours,
J. H. ...
Assistant Secretary

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L E T T E R X X .

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*" He maketh the Storm a Calm, so that the
Waves thereof are still." Psa. cvii. v. 29.*

Tho' boisterious Winds have tos't thee too and
fro,

And Trials great have compass'd thee all round,
Thy *Jesus* will not, cannot let thee go;

But keep thee Safe, and all thy Foes confound.
To Canaans peaceful Haven thou shalt come,
And be for ever with thy Lord at home,
Redolent Sweetness there thy Soul shall prove,
And sound thy *Golden Harp* to *Jesus' Love*.

One constant Flame will tune thy *Heart* and
Tongue,

In Raptures great the *Lamb* shall be thy Song.

" So he bringeth them unto their desired Haven."
Psa. cvii. ver. 30.

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FAITHFUL
SUPPLEMENT
TO THE
LIFE OF MATHETES.

LETTER I.

*Containing a further Account of my Life with
the Accomplishment of some Covenant Prede-
terminations.*

BELOVED *Hephizibah*, with unspeakable
pleasure I view you for ever bound up in the
loving heart of your *faithful* and *illustrious*
Bridegroom, knowing that he always loves you
with a love of *delight*, and in you he will see
the accomplishment of the *travel* of his *soul*
and then be satisfied; for you are predestinated
to be conformable to his *glorious image*, and
to a state of *perfect vision* in *ultimate glory*.

As one of Zion's children and servant to the Lord Jesus and his spouse, with real sincerity and unaffected simplicity the following is faithfully spread before you. In my first letter in my *Narrative* to Mr. Davis, a servant in a vineyard at Reading, I informed him concerning my nativity, (viz.) *Ashley** in the county of Stafford, in which parish church (so called) I was superstitiously imposed upon when a helpless *babe* by being sprinkled, and by an awful untruth being told to the congregation, (viz.) That I was then regenerated, then the congregation were called upon to give thanks to God by the *Priest*, for an absolute untruth being openly asserted.

After I was admitted a member of the *Non-jurors* or *Episcopal Church* of Scotland, mentioned in *Mathetes*, page the third, I well re-

* At that time the principal part of the inhabitants in the parish were Catholics.

member that I received some wholesome and salutary instructions from the Dr*. and others in office amongst them respecting moral virtue, &c.

In my Narrative, page the fifth, I have mentioned my first confession to a *Priest*. It is obvious to me that the principle of confession in the *Italian* church at first was a political manœuvre, and has been artfully continued to this day. Confession of sin to *Men-made Priests*, is not only unscriptural but in my

* Dr. Thomas Deacon was a man of real compassion, his munificence was well known to the indigent and afflicted. He was one that did not take thought for the morrow. His views of the *Doctrine of Providence* appears to have been consistent. I am inclined to believe that he was a regenerated man; though the weeds appear to have been about his understanding according to his writings. His tribulations had been great on account of his attachment to the House of *Stuarts*. He avowed himself before his death to be one of the most unworthy of primitive Bishop's and greatest of sinners.

judgment awfully sinful. It appears to be a conduct pregnant with unnumbered evils. Many of the confessors interrogatories respecting sin, are *shamefully indelicate*. I think it is obvious to all who are under the influence of Divine wisdom, that *confessions, penances, and masses*, are nothing but the *superstitious invention of men* who have aimed to darken counsel with words without wisdom. Many of the *Italian Fathers* have acknowledged that they are all fallible as men; but aver, that the *Pontiff and Conclave* with all the order of Priesthood are truly infallible in their order and exercise of their office, even if their outward conduct should be atrociously evil. It is very apparent that the *Prelate and Conclave of Rome* consider their act of ordination to be infallible on account of their outward succession from *Peter*. I am persuaded that there are many respectful characters in the Romish Church as men who are amiable in their moral conduct and great in profound erudition, likewise indefatigable in what they call

call a faithful discharge of their office*, yet in midnight darkness respecting the way of salvation by *Jesus Christ*; nevertheless I am fully persuaded that the great Redeemer has a regenerated people amongst them who feel the magnetic attraction of sovereign love.

* I remember one Othello who was a member of the Papal Church, who was very zealous for the *Trent Creed*, and had attended to one *Confessor* for a series of years, likewise to the sacrament of the *Mass* at all opportunities, and had been very exact in performing penances; but in the midst of his pompous parade of practical and devotional piety, he lived an immoral life. One day the *Priest* came into a house where he found *Othello* swearing in a very awful manner. The *Priest* immediately gave him a faithful reproof, and said, *Othello* you have come to confess to me for a number of years, and according to my office I have given you *Absolution*, but it appears to have been of no use to you because your confession has been invariably one and the same, (viz.) Drunkenness, swearing, &c. I therefore advise you for the future that if ever you find sin and guilt to lay heavy on your conscience, go immediately to the Lord *Jesus Christ*, for mercy and forgiveness only comes through him. The preceding I consider a faithful declaration of the *Priest*.

I have

I have reason to believe that my *Mother* who lived and died a *Catholic*, (that is in that community) was a subject of Covenant Grace. I have heard her give an account of soul distress arising from a sense of the sinfulness of sin. Likewise the comfortable manifestations of Christ's love to her soul, and yet her understanding was in a labyrinth of confusion through the *Weeds* and *Reeds* of *Papish Trumpery*.

In page the ninth, in my *Narrative*, I have mentioned my *marriage*, which took place at *Fulham*, in the 19th year of my age. Prior to the preceding proposals were made to me by the parents of one, and friends of some others, to change my situation in life in a way that had the appearance (of that which the world calls) good. I thanked my friends for their thoughtfulness about me, and so declined. This was to take place in order to make way for the following *Covenant Appointment*. For you well know beloved
Hephizibah,

Hephizibah, that I am fully satisfied that there can be nothing casual in the wise providence of *Jehovah*. All things are gradually taking place according to his infinite wisdom and *Righteous Predeterminations*.

One day I received a letter from a family who lived in the North of *England*, to whom I was related, respecting a young person who lived with a lady about 300 miles from London, whom they strongly recommended in terms of high approbation as suitable to be a partner for me in the *Matrimonial State*. Accordingly I sent a letter to the person recommended, at the same time I had never seen her. About five months after I had sent my letter I had gone out for the day to a place called North End, in the parish of *Fulham*, to see a relation of mine who kept gardens. When I came to my relation's house, I saw a young woman walking in the garden; I made an enquiry who she was, and found that she was come from the North to wait

wait on an *Irish Countess*. I then walked in the garden, and came up to the young woman who was then in conversation with my *Aunt*. A little conversation took place, in which converse I soon found that she was the person to whom I had been recommended. Correspondence then commenced, and in a few months after we joined hands in that which is called marriage* in a national way.

In

* It has frequently been said that marriages are made in Heaven, the assertion I acknowledge to be a truth. The first glorious marriage was between an *Immaculate Bridegroom* and the pure *Virgin-Church*, which marriage union is made known to *Elect Souls* at the times predetermined by a *manifestive Espousal*. *Jehovah* married our *Federal Parents* in the garden of *Eden*, which marriage was the simple union of mutable nature and that only. It was not a spiritual marriage, because they had not *Spiritual Life* given them. If they had had spiritual life given them from the doctrine of necessity, it must have been eternal; but it is obvious that they were created fallible in order that God's covenant transactions might gloriously be opened in this time state. It is truly apparent to me that

In the 30th Page of my *Narrative* I have mentioned my being in Mr. John Wesley's society as a member, but I never was a preacher in Mr. Wesley's connection. During my residence in the North I became acquainted with one Mr. *John Farrel* a most

that all rational beings that come together, (in what is called marriage) come together by sovereign appointment, but that is no demonstration that they all know the essence of marriage union. On the contrary, we have ocular proof that many are brutish and cruelly inhuman towards each other: It is not the *fulsome indelicate* ceremony of *Emptiness* and *Ignorance* made use of by a *Romish* or *English Priest* that makes marriage. It was a saying of a wise person, that there are many bargains which are ignorantly called marriages, but doubted if there was one real marriage in a 1000. The essence of real marriage appears to me to be of a twofold nature. *First*, the simple union of chaste affection cleaving to the object of unfeigned regard. *Secondly*, A union of spirit in the purity of gospel relation, and viewing themselves the gift of God to each other. And with respect to the outward celebration I see no other consistent with the word, but an acknowledgement of their marriage union amongst the Saints,

amiable

amiable spirited man, and one which I truly believe loved the *Lord Jesus Christ* in sincerity. His conversation was principally on *Experimental Subjects* and *Striking Providences*. I hope my relating the following fact will not offend, Mr. Farrel as he was going one night to preach at the city of Salsbury, along with a friend, a 'Squires son in that city met him, and immediately struck him on the forehead with a bludgeon, by which blow his eyes were much hurt. In that bleeding and bruised situation he took and bound up his eyes and head with a handkerchief, and desired his friend would lead him to the Meeting-house, in order that he might speak once more in the name of his Lord and Master. When he was led up into the *Pulpit* these words were brought to his mind, (viz.) "*We bare in our Bodies the Marks of the Lord Jesus.*" He informed me that he felt much of the Power of the Holy Spirit and a sweet foretaste of Heaven in speaking in his Saviour's name. The young man came the next morning to acknowledge

acknowledge his fault, and to ask forgiveness. But my dear old friend was beforehand with the suppliant, having forgiven him in the spirit of the new commandment prior to his coming. A few days after the young man was taken with a lingering disorder and made his exit three months after.

Narrative, page the 50th, I have made mention of an ordination received from a *Grecian Prelate* who came on a visit to some families of eminence, and through the interest of William Harven, Esq. the ordination was obtained, but not through my own solicitation. I therefore, for reasons obvious to myself, judged it expedient to insert a true copy of my *Credential*, which is as follows:

A power being given unto Bishop's by the Holy Apostles to ordain Sub-Deacons, and to advance Deacons to the office of Priest, and this grace being bestowed upon me, however unworthy, I have ordained Priest, Mr.
William

William Augustus Clarke, a man of discreet report; and according to Apostolic rules I have given him power to perform the functions of Priest in the churches of God without molestation, to teach and administer the words of truth according to his power as a servant and preacher of the Apostolic grace by God to us. In witness whereof I have executed these presents and have delivered them to the said Priest, Mr. William Augustus Clarke, this 29th day of November, 1764, in the Snow-Fields, Chapel, London.

Erausmus, late Prelate of Arcadia.

When I was at Snow-Fields Chapel it was the pleasure of the Lord to make the word preached effectual to the soul of one *Adrian* who gave me an explicit account of his regeneration and of that delight which he found in the way of wisdom. God has done wonders for him in providence, and if he is truly born of God, his *munificence* will
be

be experienced by the *indigent* and *afflicted* *.

Page the 5th in *Mathetes*, I have mentioned my visiting the sick in every place that I was called upon to attend. One day I was desired by an elect lady to visit a woman

* I do not consider the power of the Spirit to be put forth to regenerate a soul by the articulation of a Preacher's words or voice. The laborious *Vulcan* when he lifts his ponderous hammer to smite that which is before him, the execution is not done with the hammer but with the strength and judgement of the man. The useful Engineer who works in noise and fire in the field of blood, will inform you that execution is done prior to the sound of his implements of war. Hence I infer that *Jehovah* makes use of ministers as a *means* or *instruments* in his own hand, but the excellency of Divine power comes through the gracious and sovereign operations of the *Holy Spirit*. It is a common saying amongst many professing people after they have been hearing the word preached (even when it has been preached in its purity) when they have come away. O, say they, there is no power with the word. One would really think they had forgot the doctrine of Divine sovereignty.

in Scotland Yard, whose sickness appeared as if it would be unto death. When I came there was one *Stella* came into the house, by way of contempt, but during the time I was speaking to the Lord in a way of prayer, the Holy Spirit moved on her soul and caused her to feel herself a sinner and gave her an aspiration after Jesus, and ever since she has been kept by the spirit of the Lord in the way of wisdom, because the Lord loved her. Since I received the pleasing information from her, I have had several interviews with her respecting the preciousness of Christ and the greatness of his love.

In the same Page, 54, I have taken notice of a kind visitation of eleven weeks sickness which was appointed me in *Covenant Love*, by my *Almighty and unchangeable Lover*. During my sickness one *Ozentus*, a servant of Christ, came to see me, whose conversation was spiritual and useful. The old servant of the Lord had lived a sea-fearing life for many years,

years, but was at the latter part of his life called by Divine Providence to be a minister of a congregation in a Sea-port town in the North. *Ozentus* knowing that the Lord had set his love on him from everlasting, and that he had remembered him in his low estate and had called him by his grace to a joyful sense of interest in redeeming love, found a glowing desire in his heart to labour in his Lord's vineyard, related to me what follows: One day he informed his friends that he intended to preach at the Cross, on the first day in the evening. The time being come *Ozentus* came to the appointed place and stood on a pulpit of wood which was erected for that purpose. He then cast his eyes on the multitude who apparently came to hear what he had to communicate. After some aspirations to the Lord in a way of prayer, *Ozentus* began to preach. But lo! no sooner had he began to preach but he perceived a number of the Sons of *Neptune* coming towards him with great precipitation; with

bludgeons in their hands, and appeared like the congregation of *Aaron* who were set on mischief. At first he informed me that he felt a little perturbation of spirit, but was soon composed. When they came near to him he broke off from his subject, and addressed them as follows: "What my fellow
" seamen, I am glad to see you, for by the
" wise appointment of the God of my sal-
" vation, this life of mine has been through
" the instrumentality of such brave and useful
" men as you preserved. Many a year I have
" ploughed the mighty ocean and have ad-
" mired the intrepidity and heroism of your
" conduct in awful storms and alarming
" tempests." Here he made a pause, and perceiving that their countenances were changed from hostile to pleasantry, he immediately changed the cadence of his voice and said, "Brother seamen I wish you would stop
" till I have finished my sermon to this
" congregation, and then I will take you all
" to my house." Accordingly they conti-
nued

nued with a degree of attention till *Ozentus* had finished his subject. He then took two of the seamen by the arm, desiring the rest to follow him to his house, which they did with great cheerfulness. He then gave them some refreshment and likewise gave them some useful advice. O, how pleasing are witty expressions when introduced with friendship, and in true simplicity, and in a scriptural way and manner. The softness and pleasantry of a christian address has frequently blunted the fury of the most violent.

In page 62, &c. I made mention of an ancient mother in *Israel's* Descent on the great pot and on the conduct of the son's of the Prophets, mentioned in the 2d Book of Kings. CHAP. iv. To the preceding I had the following dissertation on Acts, Chap. xxix. ver. 41. given by an old weatherbeaten seaman who is a true Disciple of Jesus. He thought the ship in which Paul sailed, in one point of view, might be considered as an

emblem of the Great Redeemers Divine nature, which stuck fast with the Almighty Father at the the time his hinder part, (viz.) His human nature was broken with the violence of the waves of Divine wrath under the pressure of the ponderous sins of his given family. The ship falling into a Place where two seas met, I think may be emblematic of the two tremendous seas, (viz.) The sea of all our horrid sins and the sea of vindictive wrath, into which sea Christ was run aground on Calvary's Mount, there to be broken by the hand of justice and to make his exit in blood and anguish for the transgressions of his elect Spouse*.

* Metaphorical dissertations I allow do not demonstrate any point of doctrine, nevertheless as infinite Wisdom has made use of such a variety of *enigmas*, *similitudes*, and *metaphors* in the Holy Scriptures, they are all delightful to a spiritual mind, as they throw light on the glorious doctrines of grace. I am fully satisfied that every part of Divine revelation will admit of a spiritual interpretation in an accommodated point of view, though they form no positions of acknowledged truths.

Page 88th, of Mathetes, I have mentioned the death of Archdail Rook, Esq. which covenant appointment opened a way for some more useful trials. All that I had from the congregation at Oxford for the last year and a half was only 18l. This was owing to the conduct of some individuals who had made shipwreck of their written engagement in which they promised to support me with honour as their servant in the work of the Lord; but an awful distemper broke out upon some of them (*viz.*) *Covetousness* and *Malevolence*, which rapid leprosy most wretchedly defiled them. This was *their sin*, but *God's appointment* in order to bring about his wise predeterminations. In this city there was one *William Bambast*, a near relation (in conduct) to Alexander the Coppersmith. This man was a Gospel professor, full of invective and artful in subterraneous mendacity, and was indefatigable in striving to bring me and my family into distress. But I plainly see this man was appointed thus to act from the vi-

tiolity of his nature, for the trial of my faith and patience. Thus it is obvious that "*The wrath of man shall praise the Lord,*" as it is an ingredient amongst the all "*Things which work together for good to those who love the Lord, and are called according to his purpose.*"

Another stratagem was brought to light which had been most artfully contrived by confederate adversaries. One first day morning before my congregation assembled, a countryman came to my house and told me he had brought me a small present, avering that he had for some time attended my ministry, but being a labouring man it was not in his power to give any thing towards supporting our interest. Adding, Sir, I have brought a *Liverit* and hope you will receive it as token of respect. I informed him that I did not choose to accept his offer. In the evening of the same day I received information, that in case I had received the *Liverit*, their plan was to have taken me immediately into custody,
and

and to have sent me to Oxford Castle, as a violator of a certain law. I admired the goodness of God towards me in directing me to act in the way that I did, for at that time I had no knowledge that we had such a law in being. Thus my enemies plot was frustrated, "And I like a bird escaped the snare."

Another circumstance strikes my mind which my feelings forbids me to omit. When I came into the Church of Christ, who had sat under the ministry of the late Mr. Thomas Craner for some years, I was received into their Communion on a confession of my *Credenda*. One Mr. Hollingsworth, their senior Deacon, was helped to pray in the spirit over me, and then gave me the right hand of fellowship. In a few months after the preceding, my ancient friend was by the appointment of the Lord brought into a declining state, which ended in his death. For three weeks before his departure I was frequently

frequently with him. He enjoyed much consolation and was fiducial in a knowledge of his interest in the love of God in Christ Jesus. He gave a most blessed testimony of his superlative love to all the uncreated, Eternal *Three* in one *Jehovah*. Three days before my friend fell asleep in the Lord, he told me that God had given him a spirit of prayer for his three daughters, likewise that he would call them by his grace; and a few hours before he made his exit he said to me, "I glory in the love of God my Father, "I rejoice in my Saviours salvation, and in "the Holy Spirit my Comforter." O how delightful it is to see a Saint strong in the Lord and in the power of his might in a dying hour. It is now upwards of 15 years since the removal of my friend, but I have reason to believe his prayer is answered in behalf of his three children. Prayer begot in the soul by the Holy Spirit can never prove abortive.

After

After I had been with the Church of Christ at Red-Cross Street some years, I was chosen to be one of the morning Lecturers at Little Saint Helen's, to which I attended. This Lecture has been carried on above 100 years. The supporters have an anniversary Sermon on the first of August. A few years past it came to the turn of one *Zaldin* to preach on the annual day. This man had been a strenuous advocate for that which is called *Practical Godliness* and *Personal Holiness*. His composition was taken out of the Book of *Esther*, and was deliberately read to the congregation. *Zaldin* concluded in that which is generally called prayer. During his expressions to the Almighty he desired that where the ministers and friends were about to adjourn, that their conversation and conduct might be agreeable to the Gospel. After the good things of Providence were received, conversation took place amongst individuals according to their sitting, but in a little time a period was put to conversation. *Zaldin* being in
the

the chair, all of a sudden a song was struck up. *Mathetes* was filled with astonishment and painful sensations. He paused for a few moments, and then rose from the table and came away, leaving them to imitate the drunkards of Ephraim more than the precious sons of Zion. *Mathetes* found in his heart an abhorrence to all that kind of personal holiness and practical godliness, and sent a letter to the managers of that *Lecture* averring their conduct to be reprehensible. After the preceding I understood that an elder of a *Socinian* Church who bore the appellation of the Father of the *Lecture* was unfriendly towards the Protestant Association, and as I had taken an active part in that business from principle, I freely gave up being one of their *Lecturers*. I was likewise one of the *Lords Days* evening *Lecturers*, at *Devonshire Square* for many years, and was helped to preach Christ amongst them with spiritual delight, according to that knowledge and

and experience which the Lord had given me. I gave up preaching the Lecture because it was not in my power to attend.

After the life of Mathetes was printed, three men who were in office in the church in Red-Cross Street became very indefatigable in subterraneous insinuations amongst the people against *Mathetes*, on account of his asserting that God never punishes his children for sin. In their secret counsel a deputation were appointed in order to request other ministers to assist them to sit in judgment on the doctrines which he preached. When this was made known I openly protested against their conduct, averring that ministers had nothing to do with my *Credenda*. I informed them that the doctrines which I had preached amongst them were the *Essence* of the pure Gospel of the Lord Jesus Christ; and hoped that I should be helped to glory in them with integrity to the end of my pilgrimage. And further said, it would be an insult

sult to my understanding and experience if I were to accede to their artful proposal; avering that I would sooner live on bread and water the residue of my days than draw back from those truths which I believe to be of God, which I had faithfully advanced in my ministrations and in my Narrative. After the preceding, I preached a sermon on the complete atonement which Christ made for the sins of the elect world. In which sermon, the glory of the *sacrifice* is set forth and the fallacious doctrine of our modern Men-made Ministers exploded. Who have, and do contend that God punishes sin in the spouse as well as he did on the bridegroom. After the foregoing a "*A root of bitterness sprung up amongst the people, whereby many were defiled.*" The root of bitterness if traced to its origin, is hostile against the atonement of the *Almighty surety* for the transgressions of his people. One would be inclined to believe, that all who aver that God doth punish his elect family for sin, had been
 nursed

nursed on the lap of the old lady at Rome
“*Who siteth on many waters,*” and delighted
with her baneful odors, and accustomed to
work in the galleys which sail in the Tybur
Waters. It is obvious that all who are
partial to *Arminius Positions*, which form a
coalition with the heterogeneal absurdities
of Rome, worship with their backs towards
the sun, and are “*Cmpassing themselves about*
“*with sparks of their own kindling.*” The
unscriptural sentiment, that God afflicts and
stripes his children for sin that is atoned for,
and for ever in oblivion, is an opinion horrid
in its nature. But horrid as it is, this is the
Hydra which many teachers and professors
are (ignorantly) dancing about under the
specious aspect (of what they term) exem-
plary holiness. Professors of the preceding
description, frequently talk about the atone-
ment and satisfaction which Christ has made
for sin. But it is obvious, that their words
are only words of vanity, because they do
not believe the truth which they profess to
revere.

revere. I therefore consider them as only complimenting the Almighty Redeemer with empty swelling words*.

Dear *Hephizibah*, hitherto my Lord has helped me along, and I have reason to say that "*Goodness and mercy hath followed me all the days of my pilgrimage.*" My trials has been complicated, but all wisely appointed by infinite wisdom in covenant love. I have long wore my *Joseph's* coat of many colours. And this I know, I shall not put it off till

* Those three men in office were nearly related to *Judas Iscariot*. M: A. One pretended to have a great regard for the poor, and for the family with whom he stood connected, but there proved to be a *chasm*. Another affected great amenity, but at the same time carried the brat of duplicity in his bosom. I think the chair is his due amongst the *Parasitical Professors*. As for young *Map-ppris*, it cannot be said that he is *tardiloquent*, for his great proficiency has appeared amongst the *calumniators*. Poor creatures, I know they are *Gospel Professors*, and that they have done the work unto which they were appointed, like their old relative *Dr. Judas*.

I tread

I tread in the verge of *Jordan*. My Lord is bringing me by a right way to a city of habitation, though I walk in the midst of trouble, the spirit that is with me, and in me, enables me to look right on, and has fully set mine eyes to observe his ways. When adversity has appeared, those words have been made consolatory, (viz.) "*He maketh rough places smooth.*" But in the aspirations of my soul I have often sung:

If I had wings like to the peaceful dove,
My soul would fly away to Christ my love!
To be with him in whom my soul is blest,
In vision bright and undisturbed rest:
To sound the harp of God with shouts of praise;
And gaze with constant joy on Jesus' face.

In my *Narrative*, Page 51, I have made mention of a widow, who, like *Priscilla*, expounded the way of God more perfectly to me than what I had a knowledge of at that time. I have abundant reason to say that the conversation of saints has been made

E

useful

useful to my mind, and I believe I shall bless God to eternity for a privilege appointed me for a series of years in a respectable family at Great Chelsea. Some select friends frequently came together once a week to spend a few hours in conversation on the great and deep things of God. The opportunities were made useful to my mind; and frequently refreshing to my soul. God was pleased to bless the useful conversation to me, more than all the preaching that I had ever heard, and more than all the hundreds of volumes of the writings of men which I had carefully examined. I have walked with pleasure * twenty miles

* When I was at Oxon, I remember I had one hearer who came twenty-five miles every other first day of the week to hear me, and after he had heard the two sermons he walked the same number of miles back again; and this he continued to do for upwards of two years. His friend informed me that he had frequently much comfort in his soul in coming, and satisfaction in hearing, and the enjoyment of truth in his returning home. When
a soul

miles from a desire of edification, believing that an unction from the *Holy One* was upon them, neither had I ever a perdulous opportunity.

Dear *Hephizibah*, as I am giving you an authentic and explicit supplement, I request your attention to the following letter which I sent to a respectable character for the Board of Ministers,

S I R,

“Believing you are the senior Baptist Minister belonging to the Board. On mature consideration I inform you that I never intend to meet with you again, as a board, as long as it is continued on its present plan. The coalition must be horrid and detestable in the sight of God. Ministers who solemnly profess to believe, and also to rejoice in the uncreated *Godhead and Divinity of the Mighty*

a soul feels the elicitation of the love of Christ; it will follow him with a willing mind in all his appointed ways.

E 2

Redeemer.

Redeemer. And yet to be in a Board connection with a group of Arian and Socinian blasphemers is truly affecting. You have likewise a number of Arminian and muddy preachers amongst you, who garnish the Gospel table with the hemlock and night-shade of heterodoxy and worship in ephods of linen and woollen.

“ I thank you and your brethren in the ministry for receiving me on the Board in compliance to the request of the late Mr. John Wallen; but had I seen things at that time in the light which I now see them, a negative should have been put to the solicitation. I am not moved by caprice * but by principle in what

* I have no intention to give you or any of your brethren in the ministry any offence. Your judgment may be entirely opposite to mine. I have openly and faithfully expressed my thoughts on the subject. Probably I may be accounted ignorant and capricious in what I have said to you. I have expressed my own mind according to my own views.

what I have spread before you. I have not been with you for some years because it was unpleasant to my mind. You will therefore, lay me under a fresh obligation by blotting my name out of your book. All temporal advantages or emoluments which might arise from what is called respectable connection, when set in competition with truth and a pure conscience, I trust I shall reject as unworthy a thought. I believe it would give many (who are born of God) spiritual delight to hear that all you who profess to know the truth, as it is in Jesus, were come out from

views. It may be said you only form one body under the act of Tolleration, that you may stand by each other as Defenders, in case any thing should take place of an unpleasant nature respecting your privileges. The Christians and Jews who were both under the Roman yoke, did not make one Board. Neither do I think that subjects of grace and the group mentioned should have any thing to do with each other, but be at as great a distance from each other as Heaven is from Hell. For free grace principles and the sentiments of Arian and Socinian blasphemers are as opposite.

the unholy group who deny the divinity of the Almighty Saviour, and preach a disappointed God. I truly esteem all of you who love the Lord Jesus; and my desire is, that your views and mine may be more enlarged under the sovereign and prolific influence of the holy spirit. Then will you be more humble as you feel yourselves more happy. —Adieu."

Dear *Hephizibah*, it is with unfeigned love that I communicate to you my views and feelings of truth. I delight in you, because you are my *mistical mother* and your bridegroom's fair and undefiled ONE. Your full breasts of consolation my faith has sucked under benign influence, and my heart and mind has been most wonderfully comforted in experiencing the spirituality of these words, (*viz.*) "*And it shall come to pass in that day the mountains shall drop down new wine, and the hills shall flow with milk.*" By which I understand the ancient mountains of covenant transactions

transactions in the "*Mountain of Myrrh and hill of Frankincense*." The mountains dropping down new wine, sets forth the sovereignty of the Lord's manifestive love to his saints, which love is compared to new wine. The hills I consider to be emblematic of the doctrines of grace, compared to milk for their nourishing nature in the hand of the Spirit. Even now, while I am writing, I feel the sweet tide of my Saviour's love, and can sing in the Spirit, and with understanding also the following:

Frankincense hills redolent sweetness steady
 When Jesus saith, come blow ye Southern winds;
 His mountains then afford rich consolations,
 And fruitful are for holy meditations;
 Under the Spirits gracious emanations.

The church to which I am the lowest servant, since I have been with them, at sundry times has been greatly tossed with storms and tempests, owing to some unskillful seamen who were appointed to be on board our vessel,

who did not know how to work to windward, or to lay too in a rough sea. They were partial to a *Lee-shore*, at other times for crowding sail when they should have hauled in. Some who were amongst us were very much attached to *countraband goods*, and were angry with the ministering servant in the vessel, because he militated against them being mixed with the *King's wares*. *Mathetes* was helped to be inflexible in vindication of truth in every tempest, and was never left without some experienced seamen on board the ship, who were willing to bare up the hands of their ministering servant who received his commission from the *Captain* of the *Lord of Hosts*. The last mutiny we had on board was occasioned by some Reubenite mariners, who had ignorantly poured contempt on the atonement made by the captain of the salvation of his saints. With exuberant joy I now inform you, that the seamen in the vessel in which I have the honour to labour, have been unanimous in their conduct, and have lightened

lightened our ship, by casting overboard all prohibited goods, and are delivered from the Reubenite disturbers of their peace. Since then our ship has gone before the wind and has had many pleasing gales. We have had many added to our number; our seamen appear to be healthful, our ship is undergirded with the arms of an omnipotent lover. We are at peace among ourselves, and the name of Jesus to our soul, is like ointment poured forth "*Therefore do we love him.*"

God's ways are in the deep, but all are right;
In them, Oh, may our ransom'd souls delight;
Under refreshing gales which are divine,
Oh, may we feel our souls are sealed thine.

I wish to avoid prolixity, I shall therefore only add a few things more and close this letter. Some time past the Protestant School in Barbican attended at my Meeting-house, at the request of those friends who support the school. But a few months past I received information from their *Treasurer* that a son
of

of the High-church who had preached a sermon for the school at Barbican, had openly aspersed my character; avering, that my character was immoral, and that my conduct had been reprehensible by the church which I serve in the gospel of Christ. And further said, that if he had known that the children attended my ministry he would not have preached the sermon for them. *And is this a specimen of the profound wisdom of this son of the church, who calls himself a Preacher of the Gospel of Jesus!* My information being substantiated, I sent him the substance of the following letter.

"Your conduct, Sir, appears to me in a strange point of view. In the first place, I never was acquainted with you; neither was I ever in your company; nor have I the least desire to be acquainted with you or any of your connections who minister in *Rockets and Petticoats.*"

INFOR-

INFORMATION.

" I have been a servant amongst the Lord's people for a great number of years, and have had the honour to serve an experienced Church of Christ, in Red-Cross Street, for near fifteen years, during which time my moral conduct has never been considered reprehensible in any one instance. It has not yet appeared that God has appointed me to any acts of an immoral nature. What is yet in the womb of providence or sovereign predeterminations, it is not with me to aver; but this I know, that he will *" Perform the things appointed for me."*

" Respecting the children belonging to the school at Barbican, if you are disposed to be a greater friend to them than the friends at Red-Cross Street, you are at liberty to appoint the children to go to another place: I therefore desire that I may be no hinderance

to the poor dear children. If I were desired to preach a sermon that might be of utility to poor children, and refuse because they attended a minister which I did not approve, I should consider myself to be a *mean despicable being*. Now, Sir, I call upon you to inform me, if you yourself from personal knowledge can prove my life to be immoral in any one instance? To the preceding I expect an honest answer. If, Sir, you have received your information from that meagre ill-featured monster Hearsay, who is the voice principle of the College of *Gospel Professors* who form the School of Scandal, I would not give the seed of a decayed poppy, no nor the brains of a dead dog, for all that they can say, for falshood and slander is their trade."

AFFIRMATION.

"I never exhorted the children belonging to Barbican School to try to pray.— Neither have I ever attempted to regenerate

or

or convert any of their souls.—Neither have I ever exhorted them to strive to believe and repent.—Nor called them forth to repeat lies before a congregation of people.”

“ I assure you, Sir, it is not your having had the advantage of a College education, or the hand of an unrighteous Prelate laid on your head, that gives you any consequence in my eyes however it may with others. I wish, Sir, for the future you would mind your own business, and whatever you have to say about persons* you have no knowledge of, may you

* A Lady who lived in the West of England, who was a Gospel Professor, was exceedingly partial to the tea-table and to company. When her visitors were seated she frequently began her orations concerning absent persons, and frequently about characters she was altogether unacquainted with. But there is one thing I may observe by the way, (viz.) That she had a very great regard for Dr. Hearsay, and this old gentleman was her Preceptor. A lady with whom I was acquainted had received several invitations

you from henceforth do it in a manly way. if you cannot do it in a Christian spirit."

To the preceding I have never received an answer; I am, therefore, at liberty to draw this

tations to take a cup of tea with her, and not being willing to be unneighbourly complied with the request. When at tea the old lady began her dissertations on several people she had no knowledge of. The visiter perceiving the old ladies cast of mind, immediately got up and addressed the lady with, "Madam, time with me is precious, and not only so, I find I am a very improper person to be your visiter, because my infirmities and imperfections are so many. But I have one request, (viz.) That when I am absent you will be as favourable in your dissertations respecting my character as it will admit of, and then withdrew." I admired my friends conduct. I think it proved that she was a woman of wisdom, and one who abhorred "*A forward mouth and perverse lips.*" Well knowing, that whosoever "*Uttereth slander is a fool.*" I am inclined to think that the old talkative lady must have spent much time with her optician, because she had glasses to multiply and magnify motes in the eyes of unknown and absent characters, but her own visuel powers were so debilitated that she could not discern the "*Beam that was in her own Eye.*"

inference.

inference. That this practical *English Priests* conduct is highly reprehensible, but I receive it as another part of my *appointed portion*.

As for *trials*, my Lord has appointed me a large portion, but I know I shall see them all accomplishing my Father's will respecting me. Infinite wisdom saw there was a need for them all. Hence I infer, that the trial of my faith shall be found much more precious than gold which perisheth, though it be tried by fiery temptations and complicated tribulations. When I take a retrospective view of the great tribulations*, and long and sharp

* Experience is not believers claim or meetness for glory. Their interest in the perfect work of Christ, and their invariable union with him before all worlds is their meetness. A knowledge of this is a demonstration that we belong to the Lord, but the knowledge is not their fitness. Hence it appears, that all the vicissitudes that the saints pass through in this time state, is in order that they may have a growing experience in the deep things of God. The changes in our frames,

sharp trials which my Heavenly Father was pleased to allot me in the house of my pilgrimage, I have reason to set up 10,000 *Ebenezers* to the God of my salvation. I now feel gratitude in my soul to my faithful munificent Lover for all that he has done for me in a way of loving kindness, both in grace and providence.

frames, and in providence opens a way for an increase in spiritual knowledge. *Temptations, adversity, and afflictions* of every kind, which are the useful allotments of the recipients of grace, under the sovereign operations of the Holy Spirit, prove of great advantage in the school of experience. The salutary nature of the doctrines of grace are made more sweet. The preciousness of faith is more known; and a comfortable hope through grace more delightful. Christ in his *Kingly office* appears unto the believer more beautiful, and the sounding of his bowels as the *Great High Priest* of his saints, is more known; and our glorious *Prophet* who has the tongue of the learned and who knows how to speak words in season, unto such as are weary and oppressed, alleviates the sorrows of the mind.

On bitter herbs some times Christ's sheep doth feed,
 For Christ their Shepherd knows they them do need;
 The good of all their ransom'd souls shall see,
 Made dead to sin, and creature vanity.
 Oh! may the ocean spring of life and union love,
 Enflame our hearts to feel the joys above.
 In soul experience grow while here below,
 And sing his praise as we to Canaan go.

A few months past I was desired to go to a house in Southwark in order to have some conversation about the things of God. There I met with a *Romish Priest*. We had some conversation respecting a few of the old points; but it is only loss of time to enter into conversation with them in a way of argument. I found him truly zealous for the *Trent Credenda*, and I am well informed that he is a pains-taking man, as most of that fraternity are. I lent him the life of *Mathetes* by the desire of a friend. Since then I have received information from the gentlewoman of the house; that the same *Priest* had been at some expence to have *Masses* said for me, in order that I might be brought back to

Mother Church from whose bateful principles I apostatized. " *I bare them witness that they have a zeal for God but not according to knowledge.*"

TO CONCLUDE.

My time is short, my race will soon be run,
And I thro' grace to Zion's hill shall come;
Shall come full freight'd to the port of rest,
And with my Saviour be for ever blest.

I am,

Dear *Hephizibah*,

Your servant for the
Bridegroom's sake,

MATHETES.

LETTER

LIFE OF MATHETES.

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LETTER II.

*Containing my Views of the Doctrine of God's
Everlasting and Election Love, also the Doc-
trine of Union.*

EVERLASTING LOVE.

THE doctrine of divine *Sovereignty* and
Necessity, are like the active righteousness and
atonement of Christ, (viz.) Inseparable*.
So

* Those things which God has put together, (though men attempt) they cannot put assunder. The distinctions of infinite wisdom are all emphatical. The present day appears to be a day of great darkness amongst many of the the watchmen. Some of the most popular and admired preachers who are followed by the flying camp, are so beclouded in their understanding as to aver that there is no difference between *Regeneration* and *Conversion*. A man may be converted 100 times from one sentiment to another,

So it may be said of God's foreknowledge and predeterminations. To talk of his foreknowledge separate from his decrees is absolutely folly. *Jehovah's* love to his people cannot be antedated. because he has loved them from everlasting. Jer. chap. xxxi. ver. 3. "*Yea I have loved thee with an everlasting love.*" The Lord hath not said, that I have thoughts of love towards thee upon some foreseen virtue or holiness in thee. No, his language is in the past *tense*, (viz.) I have loved thee, and my love to thee is *sovereign* and *free*; I never had any thing in my heart towards thee but love. Hence I infer, that there is a necessity in God's nature to continue to love. It is incompatible with his nature to recede from loving those objects which he has loved, for he is not

yet not be born of God. Every student in nature will inform you that quickning and birth are distinct. The one must of necessity precede the other. It is therefore obvious that regeneration is prior to conversion.

mutable

mutable but of "*One mind.*" The Lord has so loved as never to hate. It is not an act now to be done, for thus saith the Almighty Jehovah, I have loved thee—Yea, my heart is fixed upon thee. As much as if he had said, I never had one angry thought towards thee, who art the object of my delight.

ELECTION LOVE.

Now God's eternal love and election love are two distinct points of doctrine. It is not wisdom to aver that they are one and the same thing, because the Holy Spirit has made a difference. Election sprang out of God's everlasting love as a stream from a fountain or ocean. It was Jehovah's second act in eternity respecting his people, he first loved and then choose or elected a world of immortal souls (who lay in his bosom) in Christ Jesus. Eph. chap. i. ver. 4. "*Accordingly as he hath chosen us in him before the foundation of the world, that we should be holy and*

F 3

without

without blame before him in love." In this wonderful and glorious act of election love the elect were "*Made accepted in the Beloved,*" and that was done, "*According to the good pleasure of his will,*" The opinion which many are partial to at this day is founded in ignorance, (viz.) Asserting that the *Divine Bridegroom* betrothed his Spouse unto himself in her sinful nature. It is obvious from scripture and reason, that the elect world was in union with the Almighty surety prior to the origin of evil. Besides it is incompatible with the nature of Christ to receive a vile nature into union with his purity. There can be no union except there be oneness of nature. Hence I infer that sin and holiness can never form a coalition. It is therefore as plain as a morning without clouds, or the sun in its zenith-glory, that Christ received the Spouse into his life and love, as a "*Virgin without spot or blemish.*"

LIFE OF MATHETES.

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VIRTUAL UNION.

When the Glorious Lover ordained the *Elect Members* into union with their *Elect Head*, and shut them into his life and love, he “*Blessed them with all spiritual blessings in heavenly places.*” Eph. chap. i. ver. 3. Which is the third emanant act of Jehovah, and is a full demonstration of their being virtually united to their Lord, and that “*Grace was given them in him before the world began.*” 2. Tim. chap. i. ver. 9. The nature of this union may be further elucidated, when we consider that the elect were all *justified and sanctified* in their glorious *representative*, “*Sanctified by God the Father, and preserved in Christ Jesus,*” and afterwards called with an effectual calling. *Chosen in Christ, blessed in Christ and preserve in Christ*, fully prove the salutary and heart-comforting doctrine of virtual union. Our federal parents, sinning according to the appointment of infinite wisdom in the Garden of Eden, made no chasm in the

elect union with their Lord. When the Spouse of Christ was involved in the rubbish of nature and in a state of insolvency, even then in the night of sin she lay secure in the bosom of her illustrious Bridegroom.

VITAL UNION.

An *Elect Child* may be said to be vitally united unto the Lord, when he feels the life of Jesus brought into his soul, and this life made manifest to him through the instrumentality of faith. Not that faith unites the soul to Jesus, for faith is not the *cement of union* but love, and that only. I know it is the doctrine of the day to talk largely about faith, as if salvation turned on this one point, (*viz.*) The act of believing. And more is said about the *means* than what is said about the *object*. The permanent and inviolable union between the *Bridegroom* and the *Spouse*, is made known by the orient and effulgent beams of the Holy Spirit. The dear ce-
menting

menting love of Christ is of a supporting nature to his heaven-born children. He opens their heart by his love and power, and then opens their mouths to tell in the gates of Zion what wonderful things he has done for their redeemed souls. The saints at all times, in a judgment way perceive that their union with Christ is inviolable, but more abundantly so when times of refreshing come from the presence of the Lord; then their lips drop as the honey-comb, and their voice is sweet, and with joy unspeakable sit down under the shadow of their *Mighty Redeemer*, and find his fruit sweet unto their taste.

Fill us, O Lord! with joy and peace divine,
In garments pure and white oh may we shine;
In yon bright realms, on thron's oh may we sit,
In vision great and in our Lord compleat.

RECIPROCAL UNION.

When the holy *Bridegroom* makes manifest his love to his *Bride*, and causeth his name

to be like ointment poured forth, then she is constrained to say, "*My Beloved is mine, and I am his.*" Yea, "*My beloved is white and ruddy, the chiefest among ten thousand.*" In her holy* nature in union with her holy Lover, she adores him as her Lord. The divine Lover loves the Spouse in a sovereign way, likewise in a familiar manner, and when he puts forth or makes manifest his love to

* Divine wisdom informeth us, that "Without holiness no one shall see the Lord." Now I view Jesus Christ who is the *High Priest* which God has anointed above his fellows, and Priest for ever after the order of *Melchisedec*, to be emphatically the beauties of holiness, through which *glorious Medium* regenerated souls see the gracious smiles of a Covenant Father. There is also a holy nature in a subject of grace which is in union with Christ, in which nature he worshiped God in spirit and in truth. There is likewise holy principles in all the recipients of grace. Hence, I infer that a child of God from pure principles in his new nature in union with a holy Christ, worships God (in the sweetest sense of the words,) in the beauties of holiness. The preceding is a demonstration of the precious doctrine of reciprocal union and spiritual communion with the *Eternal Three*.

her,

her, her love ascends to him with superlative delight. The communications and manifestations of Christ's love to his saints, is like the *flux* or *reflux* of the tide; it flows freely and is as refluxent in its return. The Spouse loves her Lord, because her Lord first loved her. Some times a spring-tide of love flows into the soul and causeth it to say, "*Or ever I was aware my soul made me like the chariots of Amminadib.*" The Redeemer has complaisance in his Spouse, because she was the Father's donation to him before all worlds. He therefore loves her with a love of delights, "*And my delights were with the sons of men.*" Prov. viii. chap. ver. 30. The Lord hath pleasure in his people, because he has ransomed them from the hand of justice by his *bloody sacrifice*. Christ loves his saints as his *jewels*, and in them, "*He will see of the travel of his soul and be satisfied.*" Sometimes the *Bride* opens her mouth with wisdom, and informs the daughter of *Jerusalem* concerning her frame of mind, with "*If you see my beloved*"

beloved tell him that I am sick with love." Tell him I languish and sigh for a returning manifestation. The Spouse is set as a seal on her Bridegroom's heart, and in loving kindness hath said unto her, "*How fair and how pleasant art thou, O love for delights.*" Song. vii. chap. ver. 5. The church which is Christ's "*Undeiled one,*" in the language of complaisance towards her Lord has said, "*His mouth is most sweet;—Yea, he is altogether lovely.*" And the Bridegroom has said unto his Spouse, "*Thy lips, O my Spouse, drop as the honey-comb. Honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.*" Song. iv. chap. ver. 11. Again the Bride hath said, "*I am my beloved's and his desire is towards me.*" Dear Hephzibah, I wish to avoid prolixity and attend to brevity. If Providence had put in my power I believe I should be luxurient, but what I have written is a kind of *synopsis* to the glorious doctrines of grace. I shall now draw towards a close, only observing, the
evening

evening is cloudy, and the gentle showers are coming down from the heaven's. The wonderful *Phænomenon*, the beautiful rainbow appears in the horizon, which is an infallible evidence to the children of men that the *Eternal Jehovah* will never deluge the world again. I am now in a contemplative frame of mind and see the wisdom and power of God in all creation. The *Rainbow* in all its beautiful colours, which far exceeds the Limner's brush, is a fit emblem of the glorious covenant of grace which may be said to be wonderful. The delightful rainbow of redeeming love, spreads its specious arch through the unerring records of divine revelation. Its radiant colours are emblematic of the oath and promise of the Almighty and eternal lover of his people. The immaculate righteousness and bloody sacrifice of the Lamb, are incontestable evidences that the weakest believer shall never perish. Christ has loved his Spouse freely. He now loves them freely. And he will love them freely in life, in death,
and

and to all eternity. A sense of this moves me
to sing with sweet aspiration of spirit,

O let me feel I'm in thy arms of love,
Thy name like ointment then will sweetly prove;
O may I find that thou art ever near,
And feel the precious spring of faith and prayer:
Then will a throne of grace delightful prove,
And all within me feel the power of love.

I am,

Beloved *Hephizibah*,

Your's in the truth

and spirit of the Gospel

MATHETES.

LETTER.

LETTER III.

*Containing a faithful Remonstrance against the
spurious Notion about purchased Blessings
which is so ignorantly contended for in the
present Day.*

DEAR HEPHIZIBAH,

THE infinite and sovereign love of our covenant God in Christ Jesus is altogether free, having no motive or foundation but within itself. All the wonderful and glorious *Links* of this great and precious salvation are made up of free grace. As such there is greater excellency in the least discovery of the redeeming love of the immaculate Lamb of God, than in all the riches and honours in the universe. Here casting *Anchor* the poor bewildered tempted souls are in safety in the roughest sea. The free love of God in Christ
will

will be a lamp to them in the most cloudy night; dispensations and an everlasting arm to them under all their appointed and useful tribulations. In short, Christ's free salvation will be an armour of defence against all our combined adversaries in every conflict. "Oh, that our covenant God may cause the waters of the sanctuary to run into our souls; and may we feel the Jordan streams of abounding grace overflowing the banks of all our raising grief and soul afflicting tribulations."

It is obvious that all the promises of grace, peace, strength, wisdom, righteousness, and victory over all our enemies, and consummate happiness in a state of cloudless and perfect vision comes through one medium; and will all take place in consequence of our being loved and blessed in the Almighty Redeemer.

NO PURCHASED GRACE.

Many professors who see through a dark medium, and worship at a distance from the *Sun*, have avered that through our federal parents transgression all their descendants became the children of the wicked one ; consequently obnoxious to wrath. And that Jesus Christ came from the bosom of his Father to live a suffering life, and die an ignominious death in order to bring them into favour with the Almighty. Which love, they aver, we lost when *Adam* fell into the evil of sin. Now it is obvious that the sentiment is fallacious, because the elect are loved in the love of a God whose nature and will is immutable ; therefore to talk about Christ purchasing the love of God, or reconciling God to poor sinners, is gross ignorance.

GRACE IS GIVEN.

All those who are partakers of the Gospel according to the power of God, who see that

G

they

they are called with an holy calling, according to the purpose of the Almighty Lover, know that "*Grace was given them in Christ Jesus before the world began.*" 2. Tim. chap. i. ver. 9. but not the shadow of *purchased grace*. It is one of the most absurd sentiments contended for in the present day, to talk of love and grace being purchased, is talking beside the word; the one is freely set upon the elect in their glorious head, and the other given them in him before all worlds which was never lost.

NO PURCHASED SPIRIT.

The munificent *Jehovah* gives his Holy Spirit "*To them that ask him.*" Luke chap. ii. (and none but covenant children will ask him.) Christ informed his *Disciples* that he would send unto them the Comforter, even the Spirit of truth which should guide them into all truth, but not one word about purchase.

NO PURCHASED PARDON.

All true believers in the Lord Jesus Christ have “ *Redemption through his blood, even forgiveness of sins according to the riches of his grace.*”

NO PURCHASED FAITH.

[Faith is the gift of God. Eph. chap .iii. ver. 8 For by grace are the redeemed of the Lord saved through the instrumentality of faith and that not of themselves it being “ *The gift of God,*” consequently no purchase. Repentance also which is godly sorrow for sin, is the free gift of the Lord Jesus Christ who is a Prince and a Saviour.

NO PURCHASED PROMISES.

All the promises of a covenant God are Yea and Amen in Christ Jesus. They are treasured up in him who is the inexhaustible storehouse to his people. They are given promises. 2 Pet. chap. i. ver. 4. whereby are

given unto us exceeding great and precious promises, that by these the elect might see and experience that they are made partakers of a divine nature, 1. Pet. chap. i. ver. 4.

ETERNAL LIFE NOT PURCHASED.

The good Shepherd who gave his life for the sheep, (which his Father gave unto him) gives unto them eternal life, in consequence of which blessing they can never perish, for Christ hath said “ *Because I live ye shall live also.*”

HEAVEN NOT PURCHASED.

Christ hath said for the comfort of his people that it is his Father's good pleasure to give them the kingdom, the kingdom of an inward Heaven here, and a kingdom of uncreated and never-fading glory after this state of pilgrimage and tribulation.

The

The word purchase is mentioned twice respecting the people of God, but not to set forth any blessings purchased for them. We read in Eph. chap. i. ver. 14. concerning the "*Purchased possession*" who are redeemed and sealed. Now by this phrase I understand the *Lord Jesus Christ* under the character of wisdom, possessing the elect world in his heart as his Father's donation, who in the fulness of time were to be purchased from the hand of justice with his own blood. In Prov. chap. viii. ver. 31. we are informed that Christ had delights in the Sons of Men, that is he had covenant pleasure in them because he had them bound up in his life and love before the foundation of this world. In Acts, chap. xx. ver. 28. mention is made of the church of God, which Christ purchased with his own blood. By this expression we are not to think that the diety of the Lord Jesus could bleed, or die, or feel pain. The man nature only of the Almighty surety *suffered, bleed, and died*. It is truly apparent that

the blood of the Son of God is only called the blood of God by way of eminence, by reason of the *Hypostatical* union of Christ, human with his Divine. On mature consideration, it further appears, that the purchase price was paid into the hands of Divine justice. It has frequently been said, that the elect world had forfeited their right and title to everlasting felicity and glory, by reason of our first parents disobedience. But I am convinced that such a sentiment is injudicious. The subjects of grace had a holy and indubitable title to consummate happiness before the *origin of evil*.

Let us now make a faithful enquiry into the nature of the sentiment about Christ purchasing blessings.

All who truly believe in the uncreated Divinity of *Jesus Christ*, are fully persuaded that divine nature cannot purchase of divine

Now

Now the Almighty Father and Immaculate Redeemer are one *Essence*, and with respect to the human nature of Christ, it is absurd to suppose that it made a purchase of *Jehovah*. I therefore pronounce the sentiment *spurious* along with all other heterodox opinions of men. In my former days of ignorance, when the weeds were about my understanding, and things were viewed through a dark and uncertain medium, I was partial to common place book expressions, and bewildered with "*Words without wisdom*." I was up early and late examining the dissertations and comments of men on the Holy Scriptures, but I never reaped much useful knowledge from them. The understanding of many of them appears to have been bewildered, so that instead of truth being elucidated it appeared to me more bewildered and intricate. But since my Lord hath been graciously pleased to irradiate my understanding by the effulgent operations of the Holy Comforter,

SUPPLEMENT TO THE

my soul is comforted and established in the
precious and glorious doctrines of grace.

Thus far,

Dear *Hephizibah*,

I have been helped on

under the prolific influence

of the Holy Spirit,

MATHETES.

LETTER

LETTER IV.

Backsliding impartially considered, also proved that it is incompatible with the Work of the Holy Spirit for a Soul born of God to backslide.

DEAR HEPHIZIBAH,

MUCH hath been said concerning the subjects of grace backsliding in heart from the Lord. But I really believe that it is a sentiment which hath ignorantly been advanced without mature consideration. Many *Volumes* have been written on the preceding subject from the horrors of a gloomy mind under the smoke of *Mount Sinai*. I once thought and likewise avered from the *Pulpit* and *Press*, that there was such a thing as a Child of God inwardly backsliding from the Lord. But glory be unto the Holy Comforter for his glorious

glorious *Emanations* and *Illuminations*, in givin me to see the *Impropriety*, *Inconsistency*, and *Felecioufness* of such an *Opinion*. It is as clear to my understanding as the sun in its meridian, that the opinion respecting a child of grace backsliding from the Lord has no foundation in the oracles of truth. The sentiment is pregnant with many evils, because it takes its rise from a spurious *Hypothesis* which must be obvious to every spiritual man; if the following truths are maturely and dispassionately digested. *First*, the work of regeneration is a perfect work, as such can never be undone, *Secondly*, It is a work effected by the soveraign agency of the Holy Spirit, consequently can never be defaced. *Thirdly*, A suspension of Divine influence doth not occasion a defect in the inwrought work in regenerated children. "When there is no breeze on the mighty ocean, that doth not demonstrate to the seamen that the sails of their vessel is imperfect, or that their floating citidale is improperly built."—Probably it
may

may be said that it is avered that the Children of *Israel* went backwards and not forwards. I acknowledge it was so respecting their outward conduct. But their conduct has no affinity to the life of Christ in the soul of a true believer, for that life is incapable of a *declention*; consequently cannot backslide* because it is "*Holy as Christ is holy.*" The Lord Jesus told his *Disciples* that "*Because he lived they should live also.*" Now the believers life is hid with Christ in God in the union of nature, which is indissoluble. Now as there is nothing peaceable in our new nature which

* A few months past I was in company with a Minister who talked very much about personal holiness and creature strivings in the ways of wisdom. and how careful the Lord's people ought to be lest they should backslide from the life and love of Christ. Adding, that some believers had taken great pains for many years to get together much grace, but by giving way to sin had lost all that they had gathered. And further said, it was very clear to him that it must take them much time and pains to gather it together again.

is in union with the Redeemer, it is obvious that it can never backslide or be brought into a declining state.

That life which Christ my Saviour give,
In me it must for ever live:
From him it never can depart,
My life is in his loving heart.

Further.—All the fruits of the spirit which dwell in our new nature have their opposite in our sinful nature, but they can never * mix together. Experience is therefore an incontestable demonstration of the preceding. It

* Hostilities commence the instant converting power demonstrates to the soul that it is born again. Now as the two natures are contrary to each other from the doctrine of necessity, the conflict will continue till the subject of grace shall put off his armour in the article of death. The two natures frequently touch each other in the spiritual combat, but can never incorporate, no more than Heaven and Hell can unite.

is truly apparent that our new nature is inviolably one with Christ, consequently incapable of drawing or sliding back from the centre of permanent felicity. And with respect to our old vile nature that never was in union with the Lord Jesus Christ, neither is it possible it ever can be. It never was the design of the Almighty to renovate our *old Adam*. Now can that nature backslide from the Lord that never was in union with him? Probably it may be asked did not Peter backslide when he disavowed his Lord? It is truly apparent, if the following is maturely considered that he did not backslide. It is obvious, that Peter's awful fall into the sin of denying his knowledge of Christ was as much predetermined by infinite wisdom as his regeneration and conversation to a knowledge of the truth. Christ informed *Peter* that *Satan* had desired to sift him as wheat, and this was to fill up a covenant appointment which eventually should prove of great utility to *Peter*.

as a subject of grace, and Minister of the Gospel. After Christ had told his servant the thing that should come to pass, he gave him to understand that he had prayed for him that his faith should not fail. Now as Christ had lodged a prayer in the bosom of his *Father* for *Peter* prior to his sin, it is an indubitable proof that the sinning times of this Man of God were as much appointed by unerring wisdom, as the consolation he should enjoy under the benign influence of the *Holy Comforter*.

GOSPEL PROFESSORS BACKSLIDE BUT
NOT SAINTS.

Judas was a Gospel professor, and he went a long way in profession even to betray the Son of God with a kiss. But he never knew the grace of God, he was never loved; consequently never in union with the Lord Jesus

but he was professionally in union with Christ and his *Disciples*, but his perfidious backsliding was a demonstration that he was only a Gospel professor. *Demas* was a *Professor* and a *Minister*, but he never had a new nature given him, he never was created a-new in Christ Jesus, he never had a heart given him to love the Lord. *Sordid gain* was his God, and not a precious Christ. *Demas* apostatized from those things which he had professed to know, and which he had preached, and became a *backslider*. For thus Paul informed Timothy “*Demas hath forsaken me, having loved the present world.*” We are informed that “*The backslider in heart shall be filled with his own ways.*” This portion is discriptive of a backsliding professor but not of a recipient of grace. Backsliding professors who never had the root of the matter in them, are compared to *Dogs* and *Swine* who after an external washing in a professional way, backslide again into the loathsome evil of unrighteousness, and

and the last state of such Gospel professors is worse than the first.

Thus,

Beloved *Hephizibah*,

I have given you

my judgment on the subject,

MATHETES.

LETTER

LIFE OF MATHETES. 11

LETTER V.

*The true Nature of Christ's Prayer, Mediation,
and Intercession impartially considered, and
some dark Views on these important Subjects
obviated.*

BELoved HEPHZIBAH,

IT is obvious that Christ's prayer, meditation, and intercession, are three distinct points of doctrine. Every golden link in the chain work of salvation are distinct, and yet inseparably united. Workmen in the Lord's vineyard "Study to shew themselves approved unto God. Workmen that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. chap. ii. ver. 15,

CHRIST'S PRAYER.

When Christ was on earth and going through the arduous and important work which

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had

had been appointed him in covenant before time. He spent much time in prayer, not for the world, but for the children who were put into his heart by the Almighty Father before all worlds. All the elect children are interested in every prayer of their Lord and Master. His mouth which is "*Most sweet,*" said, for the comfort of his *Disciples* before his dolorous sufferings, "*I will pray the Father and he shall give you another Comforter, that he may abide with you for ever.*" John, chap. xiv. ver. 15. Christ further said, "*I pray for them which thou hast given me, for they are thine.*" "*I also pray that thou shouldest keep them from the evil of this world.*" John chap. xvii. ver. 15. "*And sanctify them through thy truth.*" Again he said, "*Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.*" ver. 24. Jesus oft times resorted into a garden with his *Disciples* over the *Brook Cedron* to pray with them, "*And Judas also knew the place,*"

place," but Jesus never sent up one prayer for him because he was not bound up in his heart. Christ never knew him by the Father's act of election love, and yet he knew him as one who was appointed to office, and to fill up a covenant predetermination. Infinite wisdom, saw that there was a need for a Judas to be in the little flock of Christ, to accomplish that tremendous work which was determined in the council of Jehovah.

"Allow my short digression." Through grace I feel my soul comfortable in a fiducial satisfaction in seeing my interest in all my Redeemers supplications, "To his Father and my Father, to his God and to my God." I therefore conclude, that all the supplications of my Lord, will wisely, graciously, and right seasonably be answered by my covenant God and Father to the eternal joy and felicity of my soul.

Truths realiz'd by faith, true peace doth bring,
 Through Christ my rock and never failing spring;
 Happy in Christ my soul shall ever rest,
 For in his love I know I'm ever blest;
 The supplications of my bleeding Lord,
 Shall all be answer'd by my Father God.

CHRIST'S MEDIATION.

Christ Jesus the Almighty Mediator in his
 mediatorial office only mediated once for the
 sins of his people, and that was when he
 became their sin-offering or propitiation on
 the cross. Christ was both, the *Altar* and the
Lamb, the altar his uncreated *Divine Nature*,
 and the *Sacrifice* his *Human* which was a
 Lamb without spot or blemish, which being
 laid on the golden altar of his *eternal God-*
head sanctified the gift. All the *Elect* who
 were sanctified by God the Father before all
 worlds in Christ Jesus, are likewise sanctified
 through the offering of his body, which was
 "One sacrifice for sin." Heb. chap. x ver. 12.
 Hence it appears, that Christ by the offering
 of

of himself hath perfected salvation for them who were sanctified in him before the foundation of the world. It is obvious that "*Christ hath appeared in the end of the Typical and ceremonial world, to put away sin by the sacrifice of himself.*" Heb. chap. ix. ver. 26. This is the new and living way which he hath consecrated for his saints, neither doth "*There remain any more sacrifice for sins.*" Heb. chap. x. ver. 26. Christ is now in Heaven itself to appear in the presence of God for his people, "*Having obtained eternal redemption for them.*" Heb. chap. ix. ver. 12.

CHRIST'S INTERCESSION.

The redeemed and called of the Lord have a great and glorious *High-Priest* even Jesus the *Son of God*, that is passed into the Heavens who ever liveth to make intercession for them. The word intercession respecting the Son of God in glory, cannot in any view whatever be called prayer. Christ doth not

appear there as a supplicant for the following reasons. *First*, Christ had suffered the demerit due to the sins of his people on his own body on the tree. *Secondly*, Christ felt the shafts of Divine wrath transfixed in his soul when he was made a curse for his people. *Thirdly*, The Lord Jesus paid all the debts of his children and righteously cancelled the bond, and blotted out the hand writing which appeared against them. When the Lord Jesus Christ is spoken of as an *Intercessor* in Heaven, it must naturally imply that Christ appears with authority pleading the perfection of his *finished Work*, the whole of which is ever before his Father's eyes which he beholds with invariable complaisancy. It is said "*Faithful are the wounds of a friend.*" Now the Lord Jesus is our faithful friend and one who loveth at all times, and faithful are the wounds of this friend. They speak aloud in the most holy place before the *Eternal Jehovah* as the greatest demonstration of his superlative love to his redeemed children, likewise

likewise of his wonderful and glorious satisfaction which he has made to Divine Justice with his blood.

DARK VIEWS OBVIATED.

First Epistle of John, chap. ii. It is said, "If any man sin we have an advocate with the Father Jesus Christ the righteous," ver. ii. "And he is the propitiation for our sins." It is no part of the office of our great High-Priest to mediate with his blood (now he is in Heaven) for his people in their sinning times, for the acts of Christ's mediation or attonement was but one act, in which act he mediated or attoned for all the sins of his people, *past, present, and to come.*"

Secondly, The Lord's children in their sinning times do not cause any alteration to take place in the mind of *Jehovah*, "*For he is of one mind.*" If God's people have sinned a hundred or a thousand times, that doth not

bring them into an unsanctified or unjustified state, for there is no condemnation. Paul's language is in the present tense, there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit. Now regenerated souls are not in the flesh, neither is it possible for them to live after the flesh.

Thirdly, Christ's children have all redemption through his blood, even the forgiveness of their sins, but this blessing is not made known unto them till they have a knowledge of their regeneration by illuminating and converting power.

Fourthly, Christ's blood is never applied to elect souls but *once*, which is in the act of regeneration, in which act they are made clean. The affections of the soul are cleansed from the filth of sin in the instantaneous work of regeneration. Neither is it possible

possible for the soul ever to be brought into a degenerate state again.

Thus,

my Beloved *Hephzibah*,

I have been free to communicate
my comfortable thoughts on some
points of a momentous nature,

MATHETES.

LETTER

LETTER VI.

All Forms and Ceremonies in the Worship of God proved to be an Insult to the Wisdom and Office of the Holy Spirit, also the Nature of true Prayer explained.

BELLOVED AND REDEEMED HEPHZIBAH,

MANY professors are exceeding partial to what they call Forms of Prayer. I really pity all those who are carried away with such inconsistent ridiculous absurdities, well knowing my ignorant attachment to such superstitious inventions of men some years past. Is it possible for a redeemed soul under the Divine *Unction* of the Holy Spirit, to think and aver that the Almighty God hath pleasure in a dry insipid form of prayer, which abounds with vain repetitions and absurd responses? Our Lord hath said, "*Use not vain repetitions.*" Is it rational to suppose that *Jehovah* smells a sweet

sweet odor in a form of words made up of scraps taken out of the *Popish Manual*, and this round or form of words attended to from one year to another? "*Be astonished, O ye Heavens at this!*" Must it not be affecting to every man that feels what it is to worship God in spirit and in truth, when he hears *Ministers* read a form of contradictions? And is it not a most awful insult to the office and wisdom of the Divine Spirit to put him in the trammels of human invention, like a child which is put in a *go-cart*, or the *Animal* which works months and years round at the mill? Doth it appear eligible with the sovereign operations of the Holy Spirit, or the internal nature of pure religion, that a subject of grace should experience the same vicissitudes in the frames of his mind every time he attends to the form from one week or month to another? O what vanity! What ignorance! Indignity and insult have the compilers of *Liturgies* shewn towards the *Divine Spirit*! They have indeed shamefully intruded

truded on his precious and glorious office.
 “ *And who hath required this at their hands?*”
 Those who are partial to *forms* of prayer tell
 us the Lord Jesus Christ taught his *Disciples* to
 pray under a typical dispensation, and aver that
 to be a directory to all the Saints under the
 present dispensation. But this amongst many
 others is a mistaken notion. It is obvious
 that our Lord never intended it to be used
 as a form but by his own *Disciples*, and that
 unto a certain period, which period took
 place when Christ said on the Cross, “ *It is
 finished.*” Now in this short prayer nothing is
 said about God’s everlasting and election love,
 neither is there one word respecting covenant
 transactions which took place before all
 worlds. You have no account about Christ’s
 righteousness or his bloody baptism and sacri-
 fice, neither is the work of redemption or
 the sovereign operations of the Holy Com-
 forter once specified. Now on the most
 solemn and mature consideration, can it with
 propriety be avered that the prayer taught
 the

the Disciples by the Lord Jesus Christ was a directory for prayer in Gospel times? It cannot;—but yet I will aver that it will admit of a spiritual interpretation along with other parts of the divine and *unerring oracles*.

As for a rule and directory for prayer, it doth not appear that the subjects of grace have any. The idea of a rule for prayer appears incompatable with the office as work of the Holy Spirit, because we know not what we should pray for, "*But as the Spirit himself helpeth our infirmities with groanings which cannot be uttered.*" Rom. chap. viii. ver. 6.

The objects of God's peculiar favour who have a sanctified knowledge of their being the subjects of covenant grace, have the privilege of expressing themselves to the Almighty in a judgment way, on the principles of truth and yet not find an immediate springing up of prayer yet the essence of prayer in their souls,
even

even desire which the subjects of covenant grace are never destitute of during the days of their pilgrimage in this lowland wilderness of sorrow and tribulation.

It is truly apparent to me that those *Ministers* who call themselves *Gospel Ministers* (in what is called the National Church) cannot be very conscientious if they have an understanding in the glorious doctrines of grace, in attending to so much superstitious trumpery which so much resembles the ignorant and gross absurdities of the degenerated *Church of Rome*. But I conclude that they only know it in part, or else for reasons best known to themselves they think it wisdom to dispense with contradictions and falshood, under this pretext, (*viz.*) That they have a greater opportunity of doing good, but is it not to serve self?

Is it possible for a faithful Minister of the Lord Jesus Christ to attend to the following without

without painful reflection and horror on his mind? When a child is brought to the Minister in order to have the ceremony said over *It* and to be sprinkled. After he has read one part of his form and has sprinkled or poured water on the *Infant's* face, he then calls on the congregation to give thanks unto God for the child being regenerated or born again. At the same time, if the minister has any knowledge in the *Theory of Gospel Doctrines and Ordinances*, he knows he has been asserting an untruth in the presence of God, Angels and Men. Some time past I was led to indulge my curiosity to see some who are called *Gospel Ministers* go through their ceremony of sprinkling of children, and then calling on the congregation to give thanks for the work of regeneration being done, as if there were a virtue in the minister's fingers and water to do that which none but the Holy Spirit could effect. If those *Ministers* who profess to know the truth and really believe regeneration is effected in the way already observed

observed, what can be the cause of their preaching up the work of regeneration amongst their congregations? A soul is but once regenerated and that work can never be undone, because it is effected by the sovereign agency of the *Holy Comforter*.

TRUE PRAYER.

Many *Volumes* have been written concerning *Prayer*, and much is said on that subject by many at this time. *Prayer* as well as *Faith* has frequently been represented under the appellation of *Duty**, but it is obvious from the

* Duty and privilege are two distinct things; the one belongeth to a person in servitude or slavery, the other to a subject of the grace of God. A *Lady* once informed me that she had three servants who were all diligent in her service. Two of them served her from a selfish principle because their places were lucrative, but the other served her from unfeigned affection. Hence it appeared that her obedience was the fruit of her love. In this manner, said the lady, I wish to serve the Lord. Now the subject of grace from his

the Scriptures of inspiration that neither the one nor the other come under that description. Prayer is one of the privileges of the subjects of grace, and it may be said with verity that true believers in the Lord Jesus Christ "*Pray without ceasing, and in every thing give thanks.*" The essence of love, faith, and prayer, are always in the regenerated soul, so that it may be averred that a vessel of honour in desire "*Prays without ceasing;*" and he sees that this is the will of God in Christ Jesus concerning him. Now the essence of prayer in the new believing heart of the Child of God is ever towards

his new nature which is in union with Christ, and from holy principles in that nature loves and serves the Lord. Saints being righteous in a two-fold sense, (viz.) Righteous in their Lord by an inviolable union of nature, and righteous as they stand compleatly justified in his imputed righteousness they bring forth fruit unto God—Yes, under the profuse influence of the Holy Spirit they bring forth much fruit, and their end will be everlasting life in consummate happiness and a state of perfect glory.

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him; but the goings out of prayer is another point. Saints frequently feel a suspension of Divine power, but suspension is no demonstration that the essence of prayer is not in the heart. In the course of the Christian's experience he is gradually taught to understand more of the beauty and glory of the Divine Sovereignty. The believer is taught to understand the verity of the Saviour's words, (viz.) "*Without me ye can do nothing.*" Now a feeling knowledge of this truth is an evidence that the life of Christ is in the soul, because it looks unto the Lord that it may experience the comfortable and refreshing gales of the Holy Spirit. Further, as there is times of suspension in a sovereign way, so there are times of refreshing which "*Come from the presence of the Lord.*" Now prayer doth not consist in vocal expressions, for much may be said unto the Almighty in that way, and yet want both the spring and essence of prayer. The *Aspirations* and *Ejaculations* of a Child of God are frequently
mental

mental, and oftentimes the most comfortable. Strange are the ideas of many respecting the nature of prayer, and strange are their expressions in their confessions and supplications to the Almighty. Some address the Lord with such vehemency of voice and spirit, as if God were to be moved by articulation and storms. There are others who in the judgment of charity, I hope are the subjects of grace; but in what they call prayer I have many times been filled with astonishment. In speaking to the Lord they addressed him as if there was something tremendously awful in him, and as if he were a Being that were sometimes full of resentment against his children, and at other times pleasant. O, what strange ideas have some professing men of the Eternal *Jehovah*! I sometimes thought that they appeared like poor criminals with the halters of condemnation about their necks, or that they were scorched with the wrathful flashes from Mount *Sinai*. I have heard men in their addresses

to the Lord tell him of his forbearing mercy, and how he might have cut them off in their sins as cumberers of the ground. The phrase is frequently used by many *Ministers* and others; but this is not prayer in the sight of God, however it may appear before men whose understandings are cloudy. The preceding is a fallacious assertion, for it was not possible according to the nature of God's love and covenant engagements with his Christ, to have cut any of them down by the hand of justice. Oh, that this unscriptural opinion were buried in oblivion! Another remark I have made amongst professors, (*viz.*) Great mourning and bitter lamentation in a confessional way, that they had lived so long in darkness, and in a state of nature, and without the knowledge of the Lord. The preceding opinion is darkness itself. It is truly obvious that the Lord's people continue no longer in a state of nature than what his infinite wisdom appointed. Now the preceding wants the real ingredient of prayer.—Further, Praying
for

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for things to be done which are already done, such as praying to be united to Christ and be brought more into his favour, and supplicating the Almighty that they may be more sanctified; and begging the Lord to pardon their transgressions and the sins of their most holy things; and that they may have a growing meetness for eternal Glory. Their acknowledging that they have backslided from the Lord and have contracted fresh guilt, and praying again to be washed in the blood of the Lamb, is not prayer begot in the soul by the *Holy Spirit*, for the following reasons:

First.—The subjects of grace cannot be more united to the Lord than what they really are, because there can be no growth in the principle of union but in perception only.

Secondly.—There cannot be any growth in God's favour or relation, so that every son and daughter in Zion can say with humility

and unfeigned gratitude, that they have no superior except it be in knowledge.

Thirdly.—A child of God cannot be more sanctified than what he really is, therefore to talk about there being a growth in the nature or principle of sanctification is absolute folly, because the subjects of grace are perfectly sanctified in Christ Jesus their wonderful and glorious head.

Fourthly.—A true believers sins are all blotted out, and this was done when Christ made his exit on the cross as the vicarious sacrifice for the sins of his people.

Fifthly.—The life of Christ in the new believing heart, the immortal principles of truth and grace, and fruits of the Holy Spirit, can never be in a declining state in any one *Child of God.*

Sixthly.—

Sixthly.—No part of the old nature is renovated in the act of regeneration. The sentiment of progressive holiness in the principle is a contradiction to sound philosophy and pure divinity. It is with pleasure that I acknowledge that there is a growth in a spiritual perception, and in proportion to our spiritual knowledge, in experience our consolations will abound. To talk about the sins of our holy things are words of vanity and not of wisdom. There is nothing in our vile nature that can defile our new man which is in Christ Jesus. I therefore with confidence draw this incontestable and righteous inference, (viz.) That the Holy Spirit never helped any subject of grace to come in a way of prayer contrary to *Covenant Transactions*.

FORMS OF PRAYER UNSCRIPTURAL.

That prayer is true which springs from feeling wants,
 With sighs and groans to mention our complaints;
 No form we need to speak of earthly things,
 No form doth Jesus want his saints to bring.

An hungry man can tell his wants I think,
 And thirsty also feel his want of drink;
 No form he wants to drink when he is dry,
 No form to eat if food be standing by.
 A beggar wants no written form to crave,
 The favours which he knows would him relieve.

Blind *Bartimeus* unto the Lord did cry,
 When he was told that Christ was passing by;
 But if compassion must be mov'd by form,
 Poor *Bartimeus* could use none:
 For truth relates he blind was born,
 Yet Christ he found without a form.

Dear Hephzibah, The happy and glorious period is approaching when Christ's servants and children will cast away all forms of prayer as abominable things. That *Idol Dagon* will then be broken to pieces and never be put together any more. The Lord will pour out his spirit upon his sons and daughters and they shall prophesy, (viz.) Give a reason of the hope that is in them with meekness and holy confidence. In that day all will worship with all the trumpery of human

human *Traditions*, and trappings of vanity will be swept away with the refuge of *Lying Forms* of words which multitudes are dancing about every first day of the week, elated with the delusive chimeras of *heterogeneous Heterodoxy*. O, how glorious will be that day when the Lord's people (who are fattened with human inventions) shall be emancipated from legal bondage and fallacious ceremonies, and see the Almighty Jesus exalted in the glory of his person, work, and offices, under the sovereign effulgent rays of the Holy Spirit.

THE PRAYERS OF THE REGENERATED
CAN NEVER PROVE ABORTIVE.

Every sigh and groan begot in the souls of the subjects of grace will have gracious and seasonable returns from the Lord*. Prayer in

* There was one *Cardak* who had an only son called *Mentor*, who was as dear to him as *Benjamin* was to *Israel*. When *Mentor* was young he eloped from his *Father*, and

in the heart of the saint must, from the doctrine of necessity, prove effectual. The Divine

was never heard of for seventeen years and upwards. During that series of years *Cardak* was frequently led out in prayer to the Lord for his son, that he might have the pleasure to hear that the Lord had called him by grace. *Cardak's* conduct was censured to be reprehensible by some professors; but he gave them to understand that he had received a promise from the Lord that he should live to see his son called to a knowledge of the truth; adding, that he had a fiducial confidence in the goodness of God. When *Mentor* eloped from his parent he took nothing with him but a Bible. After he had rambled about for a few days he shipped himself for *America*; and when he had crossed the Atlantic he bound himself an apprentice to a sea captain for seven years. Which time he served, and afterwards continued in the sea-faring line for many years, and went through many hardships and vicissitudes. Providence had appointed him to be on board many vessels which were wrecked by dreadful storms; but being in Christ Jesus (although in a state of nature) he was preserved. Having lost his all, but his Bible, and being in great distress he shipped himself once more for *Old England*. One day when he was down in the hold of the ship, in order to feed some swine, instantaneously he found sorrow in his soul on account of sin, also prayer in his heart to the Lord. (And could

vine Spirit helps the recipients of grace to pray agreeable to his revealed will, for the

could he pray before?) *Mentor* immediately fell on his knees in the midst of all the filthiness in the *Hold*, (which was an emblem of the uncleanness of his nature.) After he had spent some time in pouring out his supplications into the bosom of the Lord, he went to his hammock for his *Bible* and opened it, but lo!—to his great sorrow he had forgot how to read! When *Mentor* came on shore he went down to the place from which he had first eloped, in order to see if his Father was yet alive. When he came he found *Cardah* his aged parent reading his *Bible*. Methinks their interview must resemble the meeting of *Jacob* and his beloved *Joseph*. *Mentor* addressed his father with, O, father! the Lord hath converted my soul! To which *Cardah* replied with pearly tears on his cheeks, Well my son, if the work is the Lord's it will be manifest. After some months *Cardah* expressed his joy in the Lord for the answer of that prayer which the Holy Spirit had begotten in his soul in behalf of his son. He then addressed *Mentor*, My son, I have lived to see the arduous desire of my heart answered, and I am satisfied. Adding, in a little time I shall be for ever with the Redeemer of my soul in a state of perpetual rest. In a few months after the preceding *Cardah* fell asleep in the Lord. And since then *Mentor* has put off his sandals in *Jordan*, and is now in the sabbath of delights. The breathings of real prayer shall all be answered right seasonably.

Spirit

spirit and the unerring word of truth bare witness together. A regenerated man is never moved by the spirit to pray for the conversion and salvation of all men; neither do I think that the Holy Spirit ever moves the subjects of grace to be importunate with the Lord at a throne of grace for time-things. Our Lord taught his "*Disciples to take no thought for their life what they should eat or what they should drink,*" or "*Wherewithal they should be clothed.*" Mat. chap. vi. ver. 31. The conduct of the Lord's people appears to be reprehensible, who are anxiously sollicitous for transitory things. The Lord knoweth what his people standeth in need of. True believers in the Lord Jesus in consequence of being regenerated, have sought the kingdom of God and his righteousness, and have this promise, that all providential things shall be added to them.

The Holy Comforter doth not move a subject of grace to pray that his afflictions and tribulations may be sanctified to him. The reason

is obvious, because all the appointments of Divine wisdom and love must of necessity be sanctified. It further appears, that the vessels of mercy are not moved by the spirit to mourn, because there are but few that receive the truth in the love thereof; because as many as were ordained to eternal life shall be made willing in the day of the Lord's power to believe with their hearts unto righteousness. Now is it possible for an elect soul to *live, believe, and love* before?

The Holy Spirit never moves any *Ministers* or *Parents* to attempt to teach children forms of prayer, neither to pray extempore. Every experienced man of God is truly sensible that prayer can never be in an immortal soul without it is begotten by the Holy Spirit. It is the privilege of saints to inform children that there is such a thing as prayer; and to set forth the imbecility of human nature. Those who love the Lord will be speaking of his power and glory, and of his goodness and loving

loving kindness in their families, and when moved by the Almighty Spirit they will pray with those who are round about them.

I feel I'm happy in my Saviour's love,
Each Gospel truth my soul shall sweetly prove;
Each precious promise all my soul inflame,
Nothing but Jesus be my constant theme.

I am,

Dear *Hephzibah*,

invariably Your's,

MATHETES.

LETTER

LETTER VII.

The Gospel of Christ opened. The absurdity of a general Invitation explained, and Ministers calling to Sinners to close in with Christ proved to be a Contradiction to Truth.

DEAR HEPHZIBAH,

IT is obvious that infinite wisdom never designed the Gospel of Christ to be preached to every creature in the way and manner which it is done at the present day. My avering the preceding has met with great opposition, and has been censured to be unscriptural; but good sense will freely acknowledge that peremptory assertions are not demonstration. It must be acknowledged by all who live under the teachings and benign influence of the Holy Spirit, that *Jehovah's Philanthropy* to the sons of men is

of a discriminating nature; from which I infer that the elect world, and they only have a right to covenant blessings, which are graciously included in the Gospel of free salvation. The preceding is as plain to my understanding as the sun in its meridian glory. But in order that I may be more explicit I intreat thee who art a subject of grace, maturely to deliberate on the proceeding important realities which I have impartially and dispassionately laid before thee.

CHRIST'S MINISTRY WAS DISCRIMINATING.

In the first sermon our Lord preached after he had opened his mission in the synagogue on the sabbath day in the midst of the Jewish Doctors and Rabbies, the doctrine of election was set forth respecting a widow at *Sarepta*, and *Naaman* the Syrian. Luke, chap. iv. Now in consequence of Christ's discriminating discourse the same auditory who had

had wondered at the gracious words which came from the mouth of Christ, were filled with wrath and rose up and thrust him out of the city, and would have willingly imbrewed their hands in his blood. And is not the enmity against a discriminating ministry still the same? When Christ sat and preached by the sea-side he said to some of his congregation, "*By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive.*" Math. chap. xiii. ver. 14.

CHRIST'S PRAYER DISCRIMINATING.

Christ prayed for those which the Father gave to him, "*I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.*" John, chap. xvii. ver. 9.

CHRIST'S THANKS DISCRIMINATING.

The Lord Jesus once said, "*I thank thee, O Father, Lord of heaven and earth, because*
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thou

thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Math. chap. xi. ver. 25. The mysteries of thy kingdom, and the deep things of God, are made known to the vessels of mercy by the Holy Comforter progressively.

Christ's mission given to his servants is discriminating. Mat. chap. xxviii. ver. 19.

Go ye therefore and teach all nations, baptizing them, (viz.) All those who are taught by the Holy Spirit, in the name of the Father, and of the Son, and of the Holy Spirit.

Mark. chap. xvi. ver. 15. Christ said unto his Disciples after his resurrection, Go ye into all the world and preach the Gospel unto every creature. As much as if Christ had said, I have an elect world scattered abroad in the non-elect world. Go and preach my Gospel to every creature of them, for them only have I loved,—them only have I redeemed with my blood—them I must bring and save them with an everlasting salvation.

My

My Gospel blessings are for them, and them only. I therefore send you to preach my Gospel, which is good news, to every creature that is wounded in spirit, and mourning for a sense of my love. It is Gospel I have sent you to preach.—The Gospel of my grace.—The Gospel of a finished and everlasting salvation. Your work is to tell every regenerated creature that all things are for them made ready. I have not sent you to offer my salvation to any man, neither have I sent you to preach my Gospel without discrimination. Now the Gospel may be said to be opened, when the Holy Spirit helps the servants of the Lord to set forth the transcendent excellencies and incomparable beauties of the *Lord Jesus Christ*. The Gospel which signifies *good news*, is to be preached in all its fullness, suitableness, and preciousness, to the greatest sinners who feel the imbecility of their nature, and are mourning after a Godly sort; such may be said to be a people prepared for the Lord.

That is, prepared through the operations of the Holy Spirit, to receive the promised blessings of a free salvation. The mission of Christ's servants is to preach the Gospel to the living, and not to sinners who are dead in sins. The Gospel feast is for regenerated children, and for no other. To offer **salvation**

An old disciple, who had travelled the counties of England, informed me that he once heard a Minister very piously offer Christ with all the blessings of the Gospel without discrimination to a large congregation, at the same time earnestly intreated them immediately to accept of the offered benefits. And further informed them, that very probably they might never have another offer of salvation, or opportunity of closing in with Christ. A person present who had a love for the good old Con of the land, and an attachment to ancient landmarks, was much bound down in his spirit. He attended to the apparent philanthropy of the preacher, but was grieved to hear words without wisdom. After the preacher had finished his sermon the person followed him into the vestry, and said, Sir, you have been very liberal in offering great blessings to the people.—Now, Sir, I am a poor creature and my wants are many, but those excellent things which you have been

salvation or exhort sinners to close in with Christ without discrimination, is an evidence of ignorance. The sentiment is a part of the Old Leaven of Popery which has been piously mingled with the dough of Arminianism, and now formed into a cake by our modern Ministers, who call themselves preachers of the Gospel. It may be said gracious men have made use of the words offer and close in with Christ. I acknowledge that it is an ancient mode of expression, but old phraseology is not all orthodox. If the phrase is truly understood, it implies,

been offering would alleviate the sorrows of my mind, and make me comfortable. Now, Sir, I am your petitioner, bestow on me some of those blessings which you have been so liberally offering and intreating the people to receive. The Minister immediately replied with warmth, "Man, what do you think I am a God?" Adding, no one can give you the blessings I mentioned but him alone. To which the person replied, Sir, why have you mocked me? Adding, O, pray Sir, do not mock poor souls any more.

the sinner has a power to come to Christ or to refuse. Contending princes who have impoverished their dominions by a tedious and expensive war, may at last make overtures to each other in order to bring about an honourable reconciliation, and may accede or close in with each others tenders or overtures. A person in the commercial line may be greatly embarrassed in his circumstances, and in that situation feel the painful necessity of making overtures to his creditors for matters to be settled in as amicable a manner as circumstances would admit. But the Gospel of the Lord Jesus Christ knows nothing about offers or tenders of mercy, nor of general invitations to sinners, or of sinners closing in with Christ. Now regeneration is no part of the Gospel, but a work effected by the power of the Holy Spirit; and that wonderful work is made manifest by conversion unto the truth. Regeneration is demonstrated by Godly sorrow on account of sin, and with aspirations of soul to the Lord. A
sense

sense of the vileness, poverty, and imbecility of human nature will stimulate the soul to sigh and groan before the Lord, is an ocular demonstration that such are regenerated. Unto such all the good news included in the Gospel is to be preached.

Your's, in the Lord,

MATHETES.

Postscript.

ON FRIENDSHIP.

How sweet is friendship when in Jesus join'd,
 Made one in heart and of an humble mind,
 Such friends as these how seldom do we find :
 But such there are by sacred ties made dear,
 Who friendship shews with sympathy and care;
 Such friendship springs from Christ our friend above,
 The moveing spring of all our acts of love.

LETTER VIII.

The true Character of a Gospel Professor faithfully described in Opposition to a regenerated and converted Man.

DEAR HEPHZIBAH,

IN the course of my pilgrimage I have observed many Gospel professors very zealous for personal holiness and creature strivings, but at the same time discovered the greatest malevolence against those servants of Christ who have been helped in their ministrations, faithfully to contend for the precious doctrines of grace, but finding themselves incapable of sound argument against the truth had immediate recourse to the Refuge of Lies, and under the mask of apparent piety, with artful insinuations strove to wound their reputation by cruel invectives and slander from

from their cankered hearts. Oh ! saith the Gospel professors against the lovers of truth, "*You see what their principles leads them to,*" and then introduce with the sigh of malice that bug-bare word *Antinomians*, at the same time as ignorant of the appellation as our Cornwall miners are of the oriental languages. However Gospel professors (who are nearly related to *Judas Iscariot*.) will act in character, *Evil surmisings, ill-grounded jealousy, artful insinuations, vile aspersions, whisperings and backbitings* are their fruits. Through grace I have been helped to be faithful in declaring my views of the great doctrines of Grace and Christian experience, also the fruits and effects of regeneration; but when ignorance and malevolence co-operate together, in the breast of professors, against the sublime and glorious truths of the Gospel of Christ, it will be discovered by their artful and mean conduct, in perverting and misconstruing the doctrines of grace, nothing is more obvious than the following, (*viz.*) That a heart under

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the malignant fever of prejudice, and plague of malevolence, will send up its pestilential humours into the head, and pregnate the understanding with bairful evils; in consequence of which the tongue becomes an unruly member and set on fire of Hell, casting abroad "*Fire-brands, Arrows, and Death;*" bending their tongues like their bows with his proceeding from evil to evil and will not speak the truth. Their tongue is an arrow shot and it speaketh deceit, laying in wait like the Scorpion in the wall, to wound and poison the weary traveller. Gospel professors are men to be wondered at, especially when we consider their affinity with *Satan* * who is the prince of the power of all foul air, and dwells and rules in the hearts of the children of disobedience. The nature of the Gospel professor being in union

* *Satan* is not an independent spirit, for in all his dreadful manœuvres and workings against the Kingdom of Christ and his Saints, he acts by a delegated power

with

with the wicked one, readily receives the eggs of his foul temptations, being a fit compost for their reception, because the heart of the false professor is deceitful and desperately wicked. In the unclean heart of the professor the cobra-trice eggs are hatched, and when crushed out comes a brood of serpents filled with deadly poison. The serpent of jealousy, suspicion, and heresay; the serpent of malice, hypocrisy and slander; the whispering and tale-bearing serpent. All the preceding basilisk brood are hatched in the hearts of Gospel professors, and comes forth as occasion serves to assassinate the upright and faithful in Christ Jesus. When Paul gave his useful *Narrative* to the Church of God at Corinth respecting his trials, it is obvious that his being in perils amongst false brethren, had given him the most painful sensations, but at the same time he was helped to say “ *None of these things move me;*” that is, they did not move his confidence in the God of his salvation. A Gospel professor in his conduct is much like
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the *Camelion*, a creature which can change itself into many colours in order to answer different purposes. If the professor gives you the hand, he means a dagger in your heart; if he meets you with a smile it is only the mask of duplicity; if he speaks soft and fair to you, there is secret war in his bosom; if he puts on the countenance of commiseration and drops words of sympathy towards you in your tribulations, it is only with a design to be acquainted with the nature of your trials in order that he may carry on the unrighteous trade of tale-bearing; if he raiseth a few sighs and drops a few tears, they are only like the tears of a *Crocodile* which are preparatory to greater rapine and cruelty. The professor much resemble the *Spider*, that creature waves its thread out of its own bowels, constructing the same with much craft in order to insnare the incautious Fly. Thus the Gospel professor waves his web out of his own malicious and unholy heart, in order to stab the reputation of the innocent by
cruel

cruel invectives; and all this is done under the mantle of (what is called) exemplary piety. A professor always pretends to have an uncommon affection for the poor, not that he careth for the poor any more than Judas, who once said with feigned piety, (respecting the Alabaster box of ointment which Mary anointed her Lord with,) "*Might not this have been sold and given to the poor.*" The Gospel professor will appear to be all devotion in his converse with the poor and afflicted, and then begin to interrogate them in the following manner: When did the Minister and the Deacons come to see you? I am afraid they do not come to see you properly? And then with a downcast countenance and a few sighs springing from *Arminian* sanctity, insinuate that their under *Shepherds* and *Deacons*, are defective in their office, and that they have not a true regard to the flocks redeemed with the precious blood of the compassionate *Shepherd*, The
Python

*Python** professor has his lodging in *Lemas Fen*, along with the venomous serpent *Hydra*, whose poisonous breath is said to be very infectious. The things which God hates he practically and habitually perseveres in, (viz.)

“*A lying tongue ;— An heart that deviseth wicked imaginations ;— Feet that be swift in running to do mischief ;— A false witness that speaketh lies and soweth discord among brethren.*”

The Gospel professor affects great zeal for personal and progressive holiness, and aims in his conversation to make others believe that his conscience is very tender ; at the same time, with feigned piety, strives to infuse poison into their minds with whom he converses against absent persons, and that

* Dire *Python* a prodigious serpent, or the great exhalation rose from the late drowned world ; the word signifies putrefaction. *Hydra* a serpent said to have many heads, whose poisonous breath infected whole territories.

from

from the bitter fountain of his vile nature. In short, the ungodly professor is like a troubled sea whose waters cast up mire and dirt. Professors are pains-taking people; they love to pry into family matters, and are indefatigable in getting others of a similar cast into the same mean manœuvres. "*With burning lips and wicked hearts they kindle strife, and aim with a flattering mouth to work ruin. It is their delight to lay wait against the dwelling of the righteous and to spoil their resting place.*" Prov. chap. xxiv. ver. 5. To conclude, to fall into the hands of unmerciful creditors, or pettifoggers in law who have lost, or sold their consciences, must be truly affecting. To be put into the inquisition of malevolent prelates must be painful and perplexing; but to fall into the hands of Gospel professors is trying indeed—for of all descriptions of men under the assure heaven's they are the most illiberal, cruel, and base in their

their artful and baneful *insinuations* and
diabolical invecitives.

I am,

Dear *Hephzibah*,

Your's in the Lord,

MATHETES,

Postscript.

CHRIST MADE SIN IS TWELVE FOUN-
DATIONS.

- I. Christ he hath borne our griefs,
- II. He carried our sorrows.
- III. He was wounded for our transgressions,
- IV. He was wounded or pounded for our iniquities.
- V. The chastisement of our peace was upon him.
- VI. With his stripes we are healed.
- VII. The Lord laid on him the iniquity of us all.

VIII. For

VIII. For the transgression of my people
was he stricken.

IX. It pleased the Lord to bruise him.

X. Thou shalt make his soul an offering
for sin.

XI. He shall bare their iniquities.

XII. He bare the sins of many.

L E T T E R IX.

The Glory of Christ's Offices set forth, also his Subjects described, with a further View of Gospel Ordinances.

BELOVED HEPHZIBAH,

THE Lord Jesus Christ is the Great High-Priest of his people, and in this character he is exalted as the alone atonement and peacemaker betwixt Divine Justice and insolvent men. The High-Priest under the law, and Christ our Gospel High-Priest differ in their office, one being typical and the other the substance. Christ hath offered himself a sacrifice. Eph. chap. 5. ver. 2. Christ hath loved his people and given himself for an offering to God for their sins. The Holy Jesus by his sacrifice hath put away sin. O, how comfortable is this truth to a soul born of God

God. It is not by tears, duties, or profession, that poor sinners come to feel pardon and peace; but through the vicarious sacrifice of the Lamb of God. Our High-Priest bears the names and nature of his children upon his heart before the Lord continually without spot or blemish, being righteous in his righteousness and holy in his nature. Subjects of grace are always in the heart of Christ and in his hands, and none can pluck them out. It is a part of the covenant on God's part to keep his saints from falling. Jer. chap. xxxii. ver. 40. *I will put my fear in their hearts and they shall not depart away from me.*"

Christ is the glorious Prophet and Teacher of his saints, he taught them by his spirit in the ministrations of the prophets before he came in the flesh. 2 Peter, chap. i. ver. 20. "*For the prophesy came not in old time by the will of man, but Holy Men of God spake as they were inspired by the Holy Spirit.*" Christ teacheth spiritually, for his word and spirit co-

operate together. The Holy Spirit worketh freely in the preaching of the Gospel on the souls of those who are ordained to eternal life. Christ he teacheth powerfully, therefore, the Gospel is called the power of God unto salvation to every *One that believes*. Rom. chap. i. ver. 16. Christ teacheth with authority, his word hath a commanding power, all those whom Christ teacheth by his spirit, he comes with power and makes a separation between their souls and sin, and fills them with indignation against every evil. Christ teacheth his disciples to deny themselves. First, To deny sinful self, "*Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin.*" 1 John, chap. iii. ver. 9. That is he cannot sin in his new nature, therefore from the doctrine of necessity and pure principle, he withstands all the motives and workings of sin in his fleshly part. Christ teacheth his children to deny *righteous self*, and to pour contempt on all the filthy rags of creature righteousness, and
to

to say with Paul "*But what things were gien to me, those I counted los for Christ's sake.*" Phil. chap. iii. ver. 7. Christ teacheth his disciples to deny *self wisdom*, and to count it "*But dung and dross in comparison of the excellence of the knowledge of Christ Jesus.*" To be brief, Christ teacheth his people to deny *self love*, *self pleasure*, and *self will*. O what a precious Teacher have redeemed souls!

Christ is the wonderful and glorious King of his Saints, his kingdom is spiritual, it is not of this world. Jesus hath a kingdom in the hearts of all his Heaven-born children, and his people also are his kingdom. Christ reigns and rules in his saints, and reigns and rules over them with his sceptre of righteousness. Christ hath no kingdom in the soul of a poor sinner till he breaks into the soul with his precious love, then the redeemed and Heaven-born soul saith, let Jesus be King and none but him.

SUBJECTS OF THE KING OF ZION DESCRIBED.

Subjects of Christ's spiritual kingdom are a willing people, who serve the Lord with free and full consent of the mind, for the wisdom and power of Christ hath made them a willing people. The law of love and faith are in their hearts. Their consciences are purged from dead works, they worshipped God in the spirit, and rejoice in Christ Jesus, and have no confidence in an arm of flesh. Meekness and humility and the law of patience and contentment, likewise the sweet law of heavenly mindedness, are all in the recipients of grace. Subjects of grace always fights under cover, (viz.) Under the penaply of God, and being clothed with the invincible armour of the righteousness of their Lord (who is mighty to save,) they shall stand fast like Mount Zion which cannot be removed; nevertheless *Satan* who is going about like a rearing lion seeking whom he may devour, will

will bombard the *Hull* of each believer, and throw his handgrenades of vile temptations against them which may fall and burst in their vile nature, but he can never board the new believing heart which is consecrated unto God, in which the Lord Jesus has his throne and dwells there by his life, love, and Holy Spirit.

I am,

with unfeigned affection,

Your's, in the Lord,

MATHETES.

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LETTER

LETTER X.

*A brief Discant on the finished Work of Christ,
which finished Work is the true Christian
Sabbath.*

DEAR HEPHZIBAH,

IT is my invariable desire that I may be helped to open my mouth with wisdom and faithfulness in the cause of God and truth. With pleasure I inform you that such is my confidence in the truth, that I know that I shall be helped by faith to sail through all the storms and waves of persecutions which I endure for the truth sake. Many volumes have been written about the Sabbath Day, some have said one thing, and some another ; and the time was when I was much perplexed about the subject, but it is not so now. It is obvious that the *Jewish Sabbath* was strictly typical

typical of the *Christian Sabbath*, which Sabbath evidently appears to be the finished work of the Lord Jesus Christ. Those who aver that the first day of the week is to be kept as a Sabbath in the room of the seventh day are certainly nearer Mount Sinai than Mount Zion. There appears to be a typical representation in Jehovah's works of creation, and the finished work of the Lord Jesus Christ. God finished his works on the morning of the seventh day, and rested from his labours. Christ's *Incarnation, Birth, Circumcision, Baptism, his Bloody-sweat and Crucifixion, his Death and Burial*, and his rising from the dead on the first of the week, was an ocular demonstration of the momentous work of salvation being compleated. Christ was the Lord of the typical Sabbath, and being the true *Antitype* when he rose from the dead, the Gospel day did break forth, and the shadows did for ever flee away. From hence I infer that the subjects of the grace of God can sing, Christ our passover is sacrificed for

us, therefore will we keep the feast. Now it is with spiritual delight that I view Christ's finished work to be the *Rest to the people of God*, and all who have entered into this rest have ceased from their own works. Heb. chap. iv. ver. 10. And see and feel the truth of those words in prophesy, (viz.) "*And his rest shall be glorious.*" Now every day is a Lord's day with me, and every day is the Lord's day. Now the Sabbath which I glory in is an uninterrupted Sabbath of delights, even Jesus and his finished work. I do not consider one day to be more holy than another, neither do I wish to be more holy one day than another; I am perfectly holy and blessed in my Lord, and that is my rest. When John said he was in the spirit on the Lord's day, I understand that it was the Lord's day of vision to him, and blessed be the Lord, many of his saints have known Lord's days of vision. Some men esteem one day above another, and others esteem every day alike. I will therefore say with *John Calvin*, I am
thankful

thankful that we have got a day allotted us in Providence as a day of rest, that we who love the Lord may meet together in order to hear of that Sabbath of inconceivable delights which never can be broken. It is truly apparent that all who love the Lord Jesus Christ in the Spirit and truth of the Gospel will be kept by the sovereign power of the *Holy Comforter* from polluting the Sabbath, which is the rest of all who are going through this sea of tribulation to an eternal state of permanent felicity.

I am,

Your's, in the Lord,

MATHETES.

LETTER

LETTER XI.

All the Elect have a perfect Sanctification as well as a perfect Justification in Christ Jesus their glorious Head and mighty Redeemer.

BELOVED AND REDEEMED HEPHZIBAH,

EVERY regenerated soul is compleatly sanctified and justified in Christ Jesus their glorious head, and is holy as Christ is holy, by virtue of their mystical union with him. It may therefore be avered that regenerated children are a part of Christ; their nature and desires are one. They have complacency in each other, and Jehovah hath complacency in them both, because he hath loved the members with the same love wherewith he hath loved Christ; thus the Lord said unto his Father, "*And thou hast loved them, as thou hast loved me.*" John, chap. xvii. ver. 23.

Imputed

Imputed holiness and righteousness are inseparable, there cannot be one without the other, "*Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*" 1 Cor. ver. i. chap. 30.

The sin and guilt of the elect world were inseparable on the Lord Jesus Christ, both were imputed to him, and punished in him, and on him, as if he had been the real aggressor, when he was baptized in tremendous wrath under the pressure of the sins of the elect world.

The sinful nature of a child of God is not renovate in the new-birth, neither doth it pass under any change. The carnality and enmity of our old nature is just the same as what it was before we were created anew in Christ Jesus. Our Adam nature was a body of sin and death prior to a work of grace, and it is a body of sin and death now, and will continue to be so till we shall tread in the

the verge of *Jordan*, and make our boast in the Lord as compleat victories over all our adversaries through the wonderful and glorious conquest of the Captain of our Salvation. Experience proves to a demonstration that there is not a feature of the old man defaced, nor a limb of him taken away. His offensive breath and unpleasant voice is just the same. His vital powers are as strong as ever, he is not in a declining state; he is as stubborn, rebellious, and as refractory as ever. To talk about the remains of sin being in a child of God is folly, for the Scripture expressly speaks of a body of sin and death. The sentiment, therefore, that a soul born of God becomes more pure and progressively more holy, and that the corruptions of our sinful nature are driven out by little and little is unscriptural. Now real justification which is permanent, is inseparable with adoption and eternal union; and from the doctrine of necessity in God, the oneness between Christ and his people must for ever be *inviolable*.

Manifestive

Manifestive justification is transient on the soul according to the sovereign emanations of the Holy Spirit.

A regenerated soul in its sinning times is not brought into a state of condemnation, because he hath everlasting life in Christ Jesus, therefore shall not come into condemnation "*But is passed from death unto life.*" John, chap v. ver. 25. He that is in a state of regeneration cannot be in a state of condemnation at the same time, for the seed of God remaineth in him. 1 John, chap. iii. ver. 9. A true believer can never become an unbeliever, it is not possible for him to lose his adoption or heirship. In short, there is nothing present or to come that can separate the subjects of grace from the love of Christ, for he has given unto all his called sheep eternal life, consequently they can never perish. The Lord's people had a perfect sanctification in Christ before all worlds, "*Sanctified in God the Father.*" and blessed with "*All spiritual blessings*"

blessings in Christ Jesus." A growth in divine perception there certainly is, but no growth in the nature of union ; for a man born of God cannot be more united to the Lord than what it is, neither is it possible for him to be more in the Divine favour than what he is. But I close the subject with expressing the feelings of my soul.

© what has Jesus done my soul to save,
 Brought me from bondage when to sin a slave ;
 Each wound and pain endear'd me to his heart,
 His wounds are sweet to heal distress and smart.

I am,

Your's, in the truth,

MATHETES.

LETTER

LETTER XII.

*Proved that there is no such a Thing as spiritual
Pride or Sloth in the new Nature of the
Subject of Grace,*

DEAR HEPHZIBAH,

MUCH has been said concerning spiritual pride as a distemper in the subjects of grace, but all that has been said on the subject appear to be words without knowledge. There is no such thing as spiritual pride in a true believer. Pride there is in his animal nature, but not in his new nature which is in union with Jesus Christ. It has frequently been said that the subjects of grace are subject to be proud of their gifts and graces which they have received from the Lord, but however current this sentiment may be amongst professors of Christianity, it is unscriptural. B

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it possible my old vile nature can be proud of the divine blessings bestowed on my regenerated soul? *Impossible*.—There is spiritual pride in every false professor, because he is in union and in affinity with *Satan* who is the prince of all foul air, and rules in the hearts of all unregenerated men.

There is no such a thing as spiritual sloth in our new nature. That which is frequently called sloth in the soul of a subject of grace, is the suspension of Divine influence, during which time the soul finds itself to be inactive except in desire. Sloth there certainly is in our animal nature, and when indulged it truly claims reprehension. Now it is obvious in one point of view, that every man under heaven is spiritual. Every unregenerated man lives, and breaths, and acts, under the baneful influence of the God of this world as such is spiritual in spiritual wickedness. Now the recipient of grace lives in Christ, and walks in him, as such is spiritually

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ally minded, and feeling its union and blessedness in Christ is humbled in the dust before him. On mature consideration it evidently appears that every rational being under heaven is that which he desires to be. Now desire is the essence of principle, hence I infer that desires in the souls of men is a demonstration of the state they are in,

I am,

affectionately Yours,

MATHETES.

M.

LETTER

LETTER XIII.

The Spouse of Christ was never made under the Sentence or Curse of the Law of God, neither has she any Thing to do with Mount Sinai's Law, nor has the Law any Thing to do with her.

DEAR HEPHZIBAH,

THE objects of *Jehovah's* love and choice in Christ Jesus, were never under the sentential curse of the Law as a covenant of works. The law never looked to the insolvent Spouse for righteousness or satisfaction, but to her Representative and surety only, for on him Justice had its claim. And with him only was the solemn and tremendous controversy for the sins of his *Bride*. The objects of *Jehovah's* love are not born under the
curse

curse of the law, but under the blessings of the *Father*, and in virtual union with her Lord and Bridegroom. A subject of grace is under no law as a rule of spiritual life. He has the law of love engraven on his heart, and in that law he lives and walks by the law of faith. The real saint feels the law of the spirit of life in *Christ Jesus*, which is a law of liberty; in which law the child of grace stands fast, in consequence of his heart being established with grace. The law has nothing to do with a regenerated soul in any one view. It is impossible that the law should have any thing to do with a believer, any more than a widow has to do with a *dead Husband*. It is therefore impossible for the *Divine Lover*, or *Law*, or *Justice*, ever to have a controversy with the vessels of honour; neither is it possible in the nature of things for that law which was the ministry of condemnation, to be a rule to a child of God for spiritual life; but such was my

M 3.

ignorance

SUPPLEMENT TO THE

ignorance in time past, before I was helped
to emancipate out of the slavery of legality.
I find I am under the necessity to attend to
brevity.

I am,

with true regard,

Your's,

MATHETES.

LETTER

LETTER XIV

A real Subject of the grace of God has no Heart of Stone, neither is it possible for Sin to defile his new Nature.

DEAR HEPHZIBAH,

THE heart of a subject of grace is a new believing heart, his wicked heart which was desperately wicked and deceitful above all things, and said to be a heart of stone, was taken away when he was born again. Jer. chap. xvii. ver. 9. I once thought this was descriptive of the heart of a regenerated man, but this I clearly see was owing to the weeds of ignorance being about my understanding. The portion is wholly descriptive of unregenerated men, agreeable to the words of the Lord Jesus Christ. Mat. chap. xiii. ver. 35. "An evil man out of the evil tree—

M 4.

sure

sure of his heart bringeth forth evil things." This is further explained. Mark, chap. vii. ver. 21.

" Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : all these evil things come from within and defile the man." That is, they prove to a demonstration, the state that the man is in ; for saith our Lord, *" By their fruits shall ye know them."* Every tree is known by its fruits. The preceding cannot with any degree of propriety be characteristic of the subjects of grace, but of men in a state of Nature. Now the heart of a saint is not a deceived heart, neither a deceitful one. Psalm. xlvii. ver. 6. The Lord puts gladness into the new hearts, and his law of love is engraven on their hearts. Now there is no deadness in the heart of a true believer, neither is there any indisposition towards God in his new nature, for he delights in the law of God according to the inward man. The plague of sin is not in the new believing heart,

heart, nevertheless the pure in heart do feel the plague of an unholy nature which they nauseate with a perfect abhorrence. When I hear Ministers in their ministrations, tell the believers in Jesus what wicked hearts they have got, it gives me pain of mind for the following reasons :

First.—They put me in mind of the builders of *Babel* who were confused in their work and language. They often tell you in one sermon that the Lord's people have new hearts, and that they are soft believing hearts, and then inform you again with bitter lamentation that your hearts are bad and most awfully wicked. Now can the preceeding be divinity?

Secondly.—It is contradicting the gracious sayings of the Lord, "*A new heart also will I give you.*" And Christ said, "*Blessed are the pure in heart.*"

Thirdly.—

Thirdly.—I am fully satisfied that the eternal *Jehovah* has been serious in what he has said his words are faithfulness and truth:

Fourthly.—A believers new heart is a pure gift, there is nothing in it peekable. It is an heart which cannot go two ways. It is a fountain of sweet water in union with Christ.

Fifthly.—All the fruits of the spirit are in the pure consecrated heart of the subject of grace; which heart is the throne of Jesus in which he has taken up his abode, and there sits, and rules, and reigns, the Lord of every motion, for no unruly motion can spring from a pure heart. I close with observing, a daughter of Zion came before a church of Christ to give a reason of the hope that was in her. Accordingly she informed the church that she had got a good heart and then sat down. After a short pause she was asked if she had any thing more to relate? She then expressed herself as before only with this addition,

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addition, (viz.) There was a time when I had no heart to love the Lord Jesus Christ, but now I have an heart to love him, and delight in him; and if that is not a good heart I do not know where you will find one, except the loving heart of Jesus is opened unto you. In which I dwell and re- st secure.

I am,

dear *Hephzibah,*

with true regard,

MATHETES,

LETTER

LETTER XV.

Containing a Description of a real Minister of Christ. His Work considered. His Tribulations set forth, and the Utility of them demonstrated.

DEAR HEPHZIBAH,

AS I am from necessity under restriction, this letter must, from a kind of meselena in short Sections. Many of the watchmen in the present day who are partial to the west of *Arminism*, which they have wove in the warp of the doctrines of grace, affect to be exceeding zealous for the sovereignty of *Jehovah*, but a mind that is irradiated by benign influence, who takes heed how he hears, clearly perceives that if there be any clew in what they call Gospel preaching, it is a disappointed
God.

God all the way through. A mind under Divine instructions abhors the notes of *Arminions*, (viz.) I, WE, US, OR WE OUGHT, WE MUST, OR WE SHOULD.

It is obvious that wicked men have been in the ministry, whose ministrations have been made useful, and for wise ends God has put words in their mouths and has made what they have said profitable unto his own people, and yet the teachers themselves have become cast-aways. A true minister of Christ is one that is a regenerated man, consequently a witness of the verity of the glorious doctrine of grace; one that can speak what he knows, and with freedom and faithfulness declare the things which he has seen. The ministrations of such servants the Lord will own and bless to the subjects of grace, so that while they are watering others in a ministerial way, under the power of the spirit, their own souls have been sweetly refreshed.

SECTION I.

Ministers of Christ have desires planted in their hearts, that they may be able to declare the whole counsel of God. And that they may faithfully and zealously attend to their commission in all their ministerial labours.

SECTION II.

An evangelical minister of Christ will inform the Lord's people, that there is Divine faith in the heart of the new man, and real unbelief in our Adam nature. Likewise, that faith in the child of God can never mix with the cursed unbelief of our old nature. He will likewise aver, that as faith is the gift of God, and moves, and acts, under the prolific power of the Holy Spirit, it can never fail nor be filed in its actings, because its goings forth unto the Lord and waring against its formidable

formidable adversaries, is all done under infallible influence.

SECTION III.

A wise servant in the Lord's vineyard, will, in the spirit of the Gospel, aver that *Jehovah* is not moved, neither doth he take occasion from the actions of finite creatures for his own conduct. I therefore behold with superlative delight the sovereignty of the God of my Salvation, who is working all things according to the counsel of his own will. Mutable creatures frequently take occasion, from the conduct of others, to shew their resentment or their pleasure, but it is not so with the *Eternal Jehovah*.

SECTION IV.

A true servant of the Lord will also inform the saints that *Jehovah* is gradually accomplishing his irreverfable *Decrees* in a way of
grace

grace and providence amongst the objects of his love and respecting the potshards of the earth who are living in wickedness, and are lodged in the heart of the wicked one, and habitually bringing forth the fruit unto death according to the word of the Lord, who hath said that, "*The wicked shall do wickedly, and that none of the wicked shall understand.*" He will perform his will concerning them for the honour of his justice.

SECTION V.

An understanding servant will aver that it was as righteous an act in God in his willing and decreeing the origin of evil, as his appointing and delivering Christ to die for their transgressions. Also, that it was as great wisdom in the Lord in decreeing to leave his people to feel the breaking out of nature as his appointing their comforts.

SECTION. VI.

A servant of Christ that is up to the loins in the sanctuary waters will inform the subjects
of

of grace, that *Jehovah* is the Creator of all things, and that he hath made * all things for himself; Yea, "*The wicked for the day of evil.*" He acknowledgeth that *Jehovah* hath preordained all things that shall ever come to pass.

SECTION VII.

Ministers who are found in the faith can with confidence declare that sin cannot do a

* Many weak and ignorant objections, and the most ungenerous invectives have been thrown out against those Ministers of Christ who aver that *Jehovah* decreed the being of sin. That the Lord did ordain the being of evil is a truth, as clearly made known in the Scriptures, as that Christ was to die on the cross under the load and pressure of the sins of his people. Some have said, to say that God willed sin into being, is making God the author of evil: I most solemnly declare that it is absolutely impossible for there to be pekability in *Jehovah*. The preceding subject I had long deliberated upon, and had many difficulties on my mind on the subject, but I am now in a righteous way fully satisfied, having received solutions from the word of God to all my objections.

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regenerated soul any harm, which is obvious from the following :

I. The Lord Jesus Christ has been made sin and a curse for all the elect world.

II. The justice of God is for ever satisfied with the sufferings and sacrifice of the Lord Jesus Christ.

III. The workings and risings of our sinful nature cannot defile our new nature.

IV. Sinful and fining nature cannot frustrate or impede the work of the Holy Spirit in the subjects of grace.

V. Sin cannot lodge, neither can it ever penetrate into the new believing heart, which heart is the throne of the Lord Jesus Christ.

VI. Sin cannot hurt the immaculate principles of truth implanted in our new nature, which is the *Cabin* of the fruits of the Spirit.

VII. The sin of our nature is not any prevention

vention to Christ's having access to the souls of his children by his Spirit.

SECTION VIII.

It is the work of a true Gospel *Minister* in the strength of the Lord to be valiant for truth, and to preach the word instant in season and out of season; and to give himself wholly up to that work, and to be the servant of all saints in the spirit and fellowship of the Gospel for Jesus sake; but to despise with abhorrence and indignation the thoughts of being a servant to the caprice or unholy tempers and humours of any man, or set of men under the heavens.

SECTION X,

Christ's servants are appointed to have tribulations as subjects of Grace, and likewise as ministers of the Gospel. Tribulation from the non-elect world, likewise from the profess-

ing world, and from the real elect world. But they were all allotted them in the covenant, as such shall prove under the unction of the Holy Spirit of great utility to them in their ministerial labours. If Christ's servants are afflicted it is in order that they may speak more freely of the strong consolations which comes through Jesus who is the salvation of his people. If they are comforted it is in order that they may speak with greater delight of the loving kindness of the Lord.

I am,

with unfeigned respect,

Your's, in the Lord,

MATHETES,

LETTER

LETTER XVI.

Jehovah has no Controversy with the Spouse of Christ, neither is it possible for Law or Justice ever to have a frowning Aspect against the Subjects of grace.

DEAR HEPHZIBAH,

THOSE who aver that Jehovah at times hath a controversy with his people on account of sin, have but superficial conceptions about the vicarious sacrifice of the Lamb of God. But such was my ignorance in former days. I then thought as the muddy professors do at this present time, but now all that is within me, as a new creature, springs up with unfeigned gratitude in the language of David, (viz.) “*Bless the Lord, O my soul, and all that is within me bless his Holy Name.*” For irradiating my understanding and bringing me

to find peace in my soul from a faithful view of my interest in the powerful and glorious propitiation for my sins, even Jesus Christ my passover who was sacrificed for me, that I, through grace, might keep the solemn feast. The sentiment that God punished the sins of the Elect Spouse in a penal way on Christ, but in a parental manner in his saints, is injudicious and unscriptural. With calmness of mind and deliberate thought I pronounce the sentiment to be pregnant with many evils, and is a God and Christ's dishonouring notion. The sentiment opens a chasm to all the absurdities of Popish satisfactions. It is as plain as a sun-beam from the chrystalline mirror of truth, that the Almighty Saviour endured penal sufferings in the garden of Gethsemeny, and on the cross, for all the sin and guilt of his people. Hence the Holy Spirit informeth us for our strong consolation, that "*Christ did it alone;—he did it by himself;—Yea,—He did it to the uttermost.*" I therefore view the sufferings of a precious Redeemer
to

to be a permanent basis for true peace and solid comfort to all the subjects of grace. Many of our moon-light watchmen whose visual powers appear to be beclouded, have averred that there is a two-fold justice in *Jehovah*, (viz.) Revenging justice which Christ endured on the cross, and the other paternal, (viz.) The justice of an offended Father. With faithfulness I aver that there is no such justice in *Jehovah* as the latter. If there be a double justice in God against the elect for their transgressions, then either the Lord Jesus hath made satisfaction to it or not. If he has given a plenary satisfaction to Divine Justice for the sins of his people, surely his satisfaction hath freed them from the stripes of it. It is obvious that every transgression of the Elect Spouse received a just recompence of reward in the person of her suffering Bridegroom. Hence I infer that there is no such a thing as paternal justice in *Jehovah*, so as to punish the objects of his love for sin. I therefore conclude with con-

fidence that it never came into the heart of God to strip or to have any controversy with any of his children for sins which Christ died for on the ignominious cross. It is impossible for the Lord to have any controversy * with his saints, neither doth he ever

* Thoughtful reader, if thou art now under the refreshing gales of the Holy comforter, and sitting at thy Saviour's feet. I think thou wilt lend me thy hearing ear. Supposing our reigning *Sire* should send for the *Herald* of England, and order him immediately to put on his armour and to mount an horse of undaunted spirit, in order for an hostile controversy or combat, and at his arrival the *Sire* should say, I will shew you your *Antagonist*, and then point to a helpless *Worm* and say there is the object with whom you are to have a controversy, a combat;—Would not the *Sires* conduct admit of some peculiar interpretations?—And shall the subjects of the grace of God be in love with such an irrational and unscriptural sentiment as to contend that *Jehovah* frequently has controversy with his people for sin? O that the vail were taken away from the minds of those subjects of grace who are so infatuated with a sentiment which in a little time will be trodden down like Moab for the dunghill,

remonstrate

remonstrate with them in displeasure, nor consider them to be reprehensible on account of their frames of mind. "*Our times are in his hand and he knoweth our frame.*" It has frequently been said by Authors and Preachers that afflictions and tribulations are signs of Jehovah's wrathful displeasure against his people on account of sin. The preceding assertion has a very horrid aspect, because it appears that Christ's sufferings were not satisfactory to revenging justice; and so make the satisfaction of Jesus a mere verbal shadow.

The elect under the old Testament dispensation did often bear their own sins and the punishments of them typically, and in a veil as shadows and types of him that was to come to bear the sins of all his people. Yet it is obvious that they were only typically punished for their transgressions. They did not bear the least grain either of the weight

wright of sin or of the wrath of God. All their sufferings were only a shadow of that wrath which was to be laid upon the shoulders of the Lamb of God. Which tremendous load he has bore on his own body on the tree.

Those who aver that *Jehovah* doth not afflict or try his children in a sovereign way, but assert that there is always a cause in his children, for his conduct towards them, are not very deep in the Sanctuary Waters. However plausible the preceding sentiment may appear, it is pregnant with 1000 unpleasant things. It is, in fact, avering, that God is not a Sovereign. They acknowledge him to be Infinite, yet on their own principle mutable creatures have the reigns of government in their power. The preceding sentiment originates in the same with the following. It is frequently asserted that the subjects of grace deprive themselves
of

of many comforts by their unfaithfulness, unwatchfulness, &c. Now if the preceding points be properly investigated they prove to a demonstration the very quintessences of *Popery* and *Arminism*.

I am,

Beloved *Hephzibah*,

Your's in the Lord,

MATHETES.

LETTER

L E T T E R XVII.

*The Spouses Fitness and Meetness for ultimate
Glory considered, with some Thoughts on that
glorious State.*

DEAR HEPHZIBAH,

TH E Spouse is compleat in Jesus who is her faithful Lord and glorious Lover. Thus Paul addressed the church, “ *And ye are compleat in him.*” She is loved with a perfect love which is a love of delights, for Christ delights are in. She is blessed in him with a perfect blessing, Yea, “ *With all spiritual blessings.*” She hath eternal life in him, and cannot be more in his love and life than what she really is. She has a spotless righteousness in him and is also compleatly * sanctified in

* There is no such a thing as progressive holiness in the Spouse of Christ. All her precious growth is in Divine perception

in him. Christ and his *Bride* are for ever one, they have mutual complacency in each other. The Spouse cannot be more holy, or more sanctified, or more pure, than what she is. The *Bridegroom* has pronounced her to be all fair. "*Thou art all fair my love, my dove, my undefiled one; there is no spite in thee.*" I therefore consider her meetness and fitness for glory, to be wholly in her Lord. The Spouse has confidence in her Lord's faithfulness and rests in his love. In him she has peace and true contentment, and is constrained to say, "*A bundle of Myrrh is my well beloved unto me.*"

THOUGHTS.

Heaven, a state of mind, also a place of inconceivable glory, in which redeemed souls

perception, for the Holy Spirit takes off the things of Christ and shews them to the Bride, so that she progressively riseth to see all her beauty and perfection in her Lord.

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in union with their redeemed bodies shall for ever dwell.

Saints will worship and behold the glory of God in the face of the Lamb in the midst of the throne, in precious visions of delight to all eternity.

In glory I am persuaded that the glories of the everlasting covenant will be unfolded amongst the adoring saints, to feed their eternal confidence and love.

All the wonders of Divine providence there will be fully explained, and the need-be there was for all our tribulations, and storms, and tempests.

I think holy conversation and songs of perfect praise is one part of the heavenly pleasures.

It appears to me that saints who have felt the greatest union of soul and spirit in a state of pilgrimage, will be nearest together in the state of rest.

I am,

in the Spirit of Christ,

unfeignedly Your's,

MATHETES.

LETTER

LETTER XVIII.

*Containing some Thoughts on the present State
of Professing Churches.*

DEAR HEPHZIBAH,

THE day in which we live appears to me, and to some others, to be a day of small things amongst the professing churches. The doctrine of Divine Sovereignty is but little attended to, and if mentioned it is frequently done in a partial way. *Jehovah's* ancient transactions in a covenant way before the foundation of this world, which are the permanent basis of true consolation are but seldom opened amongst the people, and when mentioned it is in a superficial manner. It is not a morning without clouds with the churches, for many of them appear to have
taken

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taken lamps without oil. That is, men-made ministers without Divine Unction to be their *Watchmen*. Such watchmen look at things through a dark medium because the weeds are about their understanding; and being weedy and reedy they cannot go round the evangelical hours in a covenant way. Night dispensations they are unacquainted with, and Gospel doctrines which are all of a discriminating nature, are not the subject matter of their ministrations, because they are not witnesses of their authenticity. Uncertain sounds, and a mixture of forbidden things, is that which most professing churches are taken up with, and are the most delighted with an *In and Out Ministry*. A mixture of seed in one piece of ground in the land of Canaan, was an abomination to God. Likewise garments made of linen and woollen. These things had a typical signification respecting Gospel days. Now these professors who have aimed to form a coalition between a dead *Moses* and a living *Christ*, bring to my mind

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the following fact. A Son of the *High-Church* was on a visit in Oxford, and in conversation he informed me that he had some thoughts of building a chapel in the county, in order (as he said) to preach the Gospel. And not only so, but he informed me that he had great judgment in feeding swine. So he thought what with preaching the Gospel and feeding swine he could make a comfortable living. I was struck with the contrast.—But I really believe that he had better understanding in feeding swine than what he had of the Gospel.—However, he was a man-made Minister.

I am,

Dear *Hephzibah*,

Your's,

MATHETES.

LETTER

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LETTER XIX.

Containing my Testimony against Churches making choice of unexperienced Youths, from the Academical Manufactories, to be their Ministers. The Ignorance, Presumption, and Vanity of those Teachers reprov'd, (who superintend such Seminaries) for usurping the Authority of the Head of the Church.

BELOVED HEPHZIBAH,

UNSKILFUL and lordly shepherds who have shamefully and sinfully intruded on the authority of the King of Zion (who is the head of his church,) appears by their conduct that they think it is in their power to train up young men for the work of the ministry, likewise to mend the gifts of ministers whose apparent *Abilities* have been approved and

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acknowledged in the Lord's vineyard ; aver-
ing in their given credentials that it evidently
appeared unto them that the Ascended Savi-
our who had received gifts for men, had
given them abilities for public work amongst
the Lord's people. "*Be astonished, O ye
Heavens at this !*" What gifts acknowledged
to have been given by the Lord Jesus Christ
and yet send the acknowledged gifts to semi-
naries of learning till they are more improved
or cultivated by those gentlemen who bear
the appellation of *Tutors* in divinity. Oh,
what an absurdity !—Oh, what an awful insult
to the wisdom, office, and authority of my
Illustrious and Incompatible *Teacher Christ
Jesus !*—Men-made *Ministers*, who are taught
the art of sermon-making and prayer-making
know but very little about experimental things.
Men may be Theologists in speculation, but
at the same time unexperienced with respect
to the purity of truth. I have no prejudice
against any of the young men who are called
Ministers of the Gospel. Most of them make
a very

a very decent appearance, and I am inclined to believe are strictly moral. Neither do I, as a *Layman* attempt to call in question the knowledge which those gentlemen have in Literature and Science who superintend those manufactories of minister-making. Probably an inquiry may be made with, Who is this person that has taken upon him to reprehend our conduct, who have had the honour of making, or bringing up young Ministers for Sanctuary service, for a series of years, and have furnished many churches?

INFORMATION:

I. I am one that because I am saved by free and Sovereign Grace, live as I list. That is, I list to live a life far beyond the life of an *Angel*, because my relation is nearer.

II. I am one whose hopes for Heaven, in on looking back to a well spent life, even the holy life of my Saviour and my God.

III. I am

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III. I am one that never wishes to be more holy than I am, nor more sanctified than I am; nor more blessed than I am; and yet am hungering and thirsting after the Lord day by day, and am helped to look to the Lord that I may feel that I am growing in the knowledge of that grace in which I stand.

IV. I am one that loves and delights in what my Redeemer loves, and loaths and abhors the thing which he hates, (viz.) Iniquity and the appearance of evil.

V. I am one that pays no attention to my character. If they say I have a devil, or that I am a glutton, or wine biber, or 100,000 things beside, they have only done what they have been appointed to do. My *Master* passed through the same. Some said he was a good man, others said nay. Hence I infer, that as Christ was in this world so am I. I therefore read my character in Christ,
I am

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I am one of his members, from which
Christ's holy heart can never be alienated. I
find I must draw towards a close. Conciseness
was to have been my *Motto*.

I am,

Your's, in the Spirit,
and power of the Gospel,

MATHETES.

LETTER

LETTER XX.

When Jehovah made his Will in a Covenant Way respecting his Chosen Family in Christ Jesus, He appointed all their Vicissitudes in Experience and Providence.

BELOVED HEPHZIBAH,

IT is with spiritual delight I inform you that I am sweetly satisfied that it is impossible that there should be any chasm or defect in the covenant which is "*Ordered in all things and sure.*" It is impossible that there should be any thing casual or defective in the Sovereign predeterminations of *Jehovah*. Every precious Child of God is immortal till he has gone through all his appointed changes. *Je-
hovah*

hovah is gradually performing the things appointed for his Children. All their tribulations are allotted them in weight and measure. The pricking thorn and grieving brier, the boisterous winds of temptations and every wave of trouble which gives us pain and sorrow, are all the wise and righteous appointments of our Covenant Father, and eventually ransomed souls shall see the good of them all.

A Gospel professor who had openly professed to be wise in erudition and scientific knowledge, more especially in Orential Languages, also Astronomy discovered ; his great genius in uniting the Art of Royal Crispen, with the ancient and lucrative employment of the *Witch of Ender*, but at last was carried away with the magic phantoms of a *Swedenburgh*. The preceding coalition appeared to me somewhat curious, but aiming to form a coalition with the pure doctrines of grace, and

and muddy inventions and traditions of
hetrodox watchmen is detestable.

I am,

Beloved *Hephzibah*,

Your's in Christ,

M A T H E T E S.

Postscript.

DIVINE FAITH CAN NEVER BE EXTINGUISHED.

I once thought as many do in the present
day, (viz.) That faith would be extinct in the
child of God in the article of death, but this I
acknowledge was my ignorance. I am satis-
fied that the gifts as well as the calling of
God are both without repentance. Faith and
love are both the gift of God. Hence it ap-
pears

pears to me that what is said of love, (viz.) "*That it never faileth.*" 1 Cor. chap. xiii. ver. 8. May also be said of faith, for as faith works by love in the hearts of all the regenerate in this time-state is every way according to the appointments of God, so it appears to me that Divine faith will work by love in their joyful breasts to all eternity. The saints in glory have an eternal confidence and complacency in the object of their unbounded and eternal delight. And what is eternal confidence but faith in the highest degree?

Whatever expressions you may meet with in any of my former writings which appear in a different view to my later works, I acknowledge all those expressions to have sprung from darkness of understanding. Therefore in a judgment way I transpose them all.

MATHETES'S

MATHEWES'S NARRATIVE, with this SUPPLEMENT, may both be had at Mr. CLARK'S MEETING-HOUSE.—Likewise, his NEW HYMN-BOOK with Notes, and no where else.

F I N I S.

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